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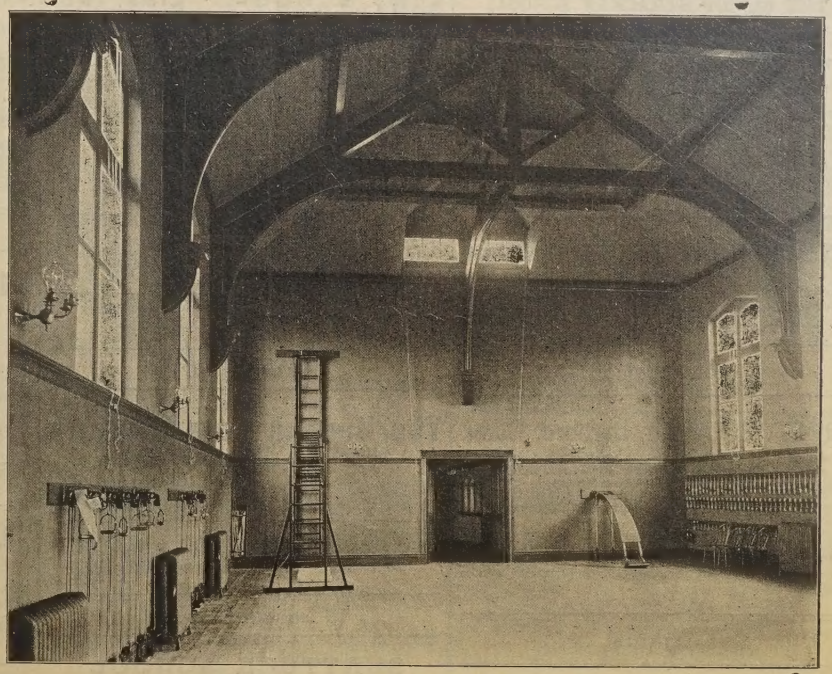

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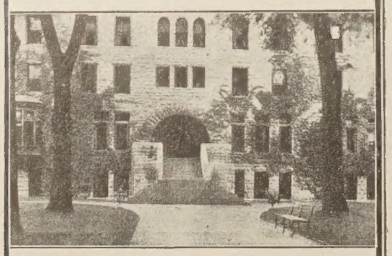

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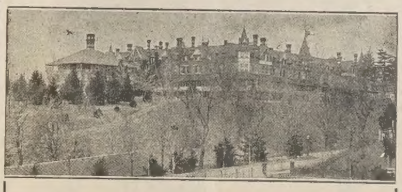

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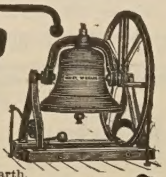

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Editorials and Comments

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AD CLERUM.

"Veteres scutans historias, invenire non possum scidisse Ecclesiam et de domo Domini populos seduxisse: praetet eos qui sacerdotes a Deo positi fuerant et prophetae, i.e. speculatores: Isti ergo vertuntur in laquem tortuosum, in omnibus locis ponentes scandalum: ut quicunque, per vias illorum ingressus fuerit, corruat, et in Christo stare non possit; variisque, abducatur erroribus, et semitis tortuosis, ad praecipitia deferatur."—*S. Hieron.' in Osee, c. ix.*

"Scit Rex Assur (id est diabolus) non posse se oves decipere, nisi Pastores ante consopierit."—*S. Hier., in Nahum,* 3, 18.

"Si pro nobis ac pro delictis nostris Christus et laborabat, et vigilabat, et precabatur; quanto magis nos insistere precibus et orare, et primo ipsum Dominum rogare, tum deinde per ipsum Deo Patri satisfacere debemus."—*S. Cypr. ep. xi., Sec. 5.*

NOT in any prescribed order, like that of a text-book on morals, does the Church give us, Sunday by Sunday in this season, her lessons on *love*. She knows that life does not proceed in any such formal way; that temptations, though often resisted, may return; that, at times, we must be willing to go back and "do the first works."

So next Sunday we again have Love and Humility set before us in their mutual relations.

The voice of humility is heard in the Collect. Only the humble, those who find no claim upon God saving in *their* need and in *His* "mercy and pity," can say that prayer. So, in the Gospel, the publican prays—"God be merciful to me a sinner" (literally "the sinner," as though there were no other such as he, as though in his guilt he stood alone.) He humbles himself and is exalted.

The Pharisee makes no prayer. He asks nothing of God's mercy, for he owns no need. He made a confession of sins, indeed, but they were not his own but—his neighbor's!

And it is only those who humble themselves before God who *love* Him. Pride leads to despair of serving Him. "I can never be good." Humility sees in God's mercy the manifestation of His "almighty power" and so is proof against despair. In the Epistle St. Paul acknowledges himself "the least of the Apostles," yet he exalts the grace of God—"I labored more abundantly than they all; yet not I, but the grace of God which was with me."

Are we testing our acceptance with God by the judgment we pass on others? †

SPECIAL NOTICE—The Publishers of "The Living Church" find it necessary to give notice that on and after September 1st, 1904, the subscription price will be increased to $2.50 per year, and the special rate to the clergy to $2.00 per year. All subscribers, new or old, will have the opportunity of paying in advance at the present rate for a full year beyond their present expiration or beyond the date named, if such renewals or new subscriptions be received prior to the date mentioned; after which the new rate will come into effect. The reasons for this change were stated editorially in the issue for July 23d, which will be mailed on request to any who may have overlooked it.

THE YOUNG CHURCHMAN CO.
Publishers.

THE LATEST INDISCRETION OF BISHOP POTTER.

WITH respect to Bishop Potter's saloon opening, it is difficult to see where the element of reform comes in. We quite appreciate the difficulty of the saloon question. We have no expectation of banishing the saloon from our cities, and we have little sympathy with the doctrinnaire "temperance" advocate who insists on absolute prohibition or nothing.

But what there is in the newest scheme of the Bishop of New York that merits consideration as a "reform" movement, we wholly fail to perceive. It is said the liquors are pure. That is good, so far; pure—what?

It is said the beer is drawn from a soda fountain instead of from a keg. No doubt that elevates the social status of the beer, and makes it easier for the "ladies"—whose patronage appears to be invited in this part of the saloon—to make their selection of the malt product instead of the time-honored soda or the more up-to-date sundae; but just wherein it is a "reform" movement to draw beer from a soda fountain does not appear.

It is said that "ladies" are not allowed in the inner recesses of the saloon. Happily there are plenty of respectable saloons in which that is the case. So far as the drinks dispensed in those inner recesses are concerned, it is not maintained that they differ from those purveyed in other saloons, except that they are said to be "pure."

It is said that this is an attempt to follow the plan introduced in England with some success by Earl Grey. This is a total mistake. The essence of Earl Grey's plan, as we understand it, is to purchase the licenses of disorderly saloons and conduct those saloons in an orderly fashion. According to that plan, a disreputable saloon gives way to a respectable one. In this New York plan there is no such lessening of the number of disreputable saloons, nor the smallest reason for supposing that by means of it, crime will be lessened. It is simply one more saloon.

It is said that at this "model" saloon, drinks will be limited to a reasonable and harmless amount. In view of the fact that the same opportunities that existed before for getting additional drinks elsewhere are still in existence, it is difficult to see how that effects any reform. As a matter of fact, even this visionary recommendation for the scheme is denied by reputable papers that purport to have investigated. The Philadelphia *North American* at first asked that judgment of the novel plan be suspended, pending investigation. Later, the paper condemned the scheme in the most vigorous terms.

"Having made an investigation of the Subway Tavern in New York, the resort 'dedicated' by Bishop Henry C. Potter," it says, "*The North American* begs to withdraw its remark that praise or censure should be withheld until the experiment has been tested. It is perfectly clear that the 'tavern' is nothing more nor less than a commonplace saloon. . . . .

"Having faith in the sincerity and common sense of Bishop Potter, we are amazed that he should have allowed himself to be led into giving countenance to such a scheme. . . .

"The Subway Tavern was started—no doubt with the best intentions in the world—by a group of wealthy citizens, their announced idea being to provide a decent, orderly resort for men who drink in moderation—a social rendezvous for those who cannot afford to belong to clubs. Probably they pictured to themselves a neat and modest taproom, where respectable, honest workingmen would congregate to read elevating literature and enjoy pleasant converse while sipping a glass or two of temperate beer. For some reason, however, the plan was not a success. The tavern did not draw enough custom to show a profit.

"Then the manager, a very genius among press agents, conceived the idea of having the rumshop 'dedicated' by Bishop Potter, the polished prelate of liberal views and genial sympathy for the 'lower classes.' The result justified his invention. The Bishop's gracious commendation was an advertisement such as could not be bought at any price. The echo of the benediction and Doxology, pronounced and sung in the rum-flavored atmosphere, is still reverberating, and it has been necessary to hire extra help to satisfy the thirsty throngs.

"And what is this tavern that a Bishop has blessed? Nothing distinguishes it from an ordinary saloon save a soda fountain—at which women may and do order beer—and a few magazines gathering dust on a back shelf. The groups of peaceable workingmen, looking for a quiet evening, have not materialized. But there is a constant crowd of drinkers before the bar, and the sales of whisky and gin and other intoxicants exceeds all expectations. Even the tenement growler, enlisting the services of women and children, is a feature of the activity.

"What a grotesque picture is this—a saloon where whisky is sold in the guise of philanthropy, where rivers of rum flow amid the mingling odors of sanctity and booze!"

A special reporter for the Chicago *Inter Ocean* claims that at the tavern one man

"drank eleven glasses of whisky in an hour and a half, and toward the end of the drinking bout, in which three persons took part, was lying over on the bar, reeling, spilling his 'chaser,' swearing, and acting in the capricious manner affected by so many persons under the influence of strong drink. Beyond a mild, soft-spoken chiding by the bartender he was not called to account, nor even to keep quiet.

A correspondent of the Chicago *Chronicle* interviewed the man who was served with the eleven drinks, and quotes him as saying:

"That I am still sober I ascribe to the fact that I surreptitiously mixed my whisky with considerable quantities of mineral water and ginger ale. All told, I had eleven drinks of whisky in the saloon dedicated by Bishop Potter, and this within an hour and a half—that is, one drink after another, practically as fast as the bartender could push them over the bar.

"After enjoying six or seven drinks I realized that I could continue until doomsday, if my money lasted, and to test the morality and the dissuasive influence of the bartender I proceeded to simulate intoxication.

"I called for my ninth drink of whisky in a tongue-tied voice and with eyes half closed. . . . .

"I then switched to the house whisky. On my tenth drink I became unduly profane, and staggered helplessly against the bar. . . . .

"My eleventh drink was given to me when simulating the last stages of intoxication. I filled my whisky glass to the top, then with a tremulous hand repoured it into the whisky bottle. Never was there a word of admonition spoken to me."

If this were an attempt to supply non-intoxicating drinks and a club room to those needing such refreshment, we could understand it. If it were an attempt to supply mild drinks such as beer to those who would otherwise drink whisky or brandy, we could understand it. If it were purely a business scheme to obtain patronage on the score of the purity of the goods sold we could understand it. But wherein the much advertised saloon can be termed a "temperance" or a "reform" movement, we wholly fail to understand.

Instead of leading drinkers to purchase mild drinks, it would seem to draw purchasers of mild drinks to a common saloon to satisfy their desire; why, else, are the sodas dispensed with the beer from the fountain? Indeed we should have said that where one person might conceivably be saved from the ill effects of adulterated drinks by patronizing this saloon, a dozen easily would be led into temptation by its seductive devices. On the whole, it would seem to us that the better class of the old-fashioned saloons, such as neither invite soda drinkers nor permit women to enter, are considerably better entitled to the patronage of "reformers," than is this new and widely heralded bar room.

In his defense, Bishop Potter speaks of the saloon as a "necessary evil"; why then does he solemnly dedicate it and "praise God from whom all blessings flow," within it, as though the saloon were one of those blessings?

He deplores the evils of "treating"; but it does not appear that treating is forbidden in the saloon under his patronage.

He speaks of the "drink evil"; why does he not steadily combat that evil? If he has done so of late years in any effective manner, publicly or privately, the fact has escaped our attention.

It is not the business of the Church to bless "necessary evils." Even if this saloon were better than others of its class, it would not justify the position of Bishop Potter, nor the rendering of a doxology in thanksgiving for its foundation. And it is not better. Locally, the saloon has attracted large numbers of curiosity seekers among soda water patrons, bringing them into a saloon to obtain their drinks, thus familiarizing them with such interiors, and making the next step much easier. We need only quote one of the newspaper accounts to show this:

"The ceremonies were the cause of boom trade at the least-possible-harm tavern. Whisky had a good sale, but beer was the popular drink. Rival saloon keepers watched the new place with jealous eyes. Lest there be any mistake as to the location of the 'model' saloon, a large blackboard was placed at the Bleeker Street entrance, bearing this legend:—

> YES, THIS IS THE SALOON DEDICATED BY BISHOP POTTER YESTERDAY. YOU ARE WELCOME.

"The fact that pure whisky could be purchased for a small price tempted the former patrons of the Bowery, and *the soda fountain*

attracted the East Side girls and the young men. The soda and ice cream department did a rushing business, and Manager Johnson said that *more money would be realized from these departments than from the sale of strong drink.*

"But at *an early hour this morning* it was seen that the visits of Bishop Potter had boomed the 'Subway Tavern' as a saloon has seldom been boomed before. Not only did a typical Bowery crowd come, but curious ones from other parts of the town strolled in, looked the place over and patronized the bar. Liquor gurgled, glasses clinked, and the tinkling of the cash register proceeded merrily."

We doubt whether a single day's business in any New York saloon not connected with a disorderly house, could show such vivid demoralization as is depicted in the foregoing quotation.

Extra-locally, the incident has given saloon-frequenters a new opportunity (illogical perhaps, but very real) to defend their practice of hanging about saloons, which the Church ought invariably to combat as a pernicious practice. It confirms habitual drinkers in their habits, and is and will be quoted as a justification of them. It is holding before men who most need moral elevation, the lowest ideal possible.

It is seldom that a Bishop has been greeted with such widespread condemnation for any act on his part, as that which has been bestowed upon Bishop Potter by other Bishops, clergy, ministers of other bodies, private citizens, and by the press; and we feel that the condemnation is quite justified. Indeed we may go so far as to say that his action is a direct affront to real Christian workers in social reform.

A DEFICIENCY IN THE PASTORAL THEOLOGY COURSE IN OUR SEMINARIES.

IT IS probably a safe assertion that any layman who runs a fairly large and complicated business would be amused at an argument to prove that a decent knowledge of book-keeping is necessary for success in that business. The fact is self-evident and does not require argumentative proof. If such a man were told of a business college which failed to include some form of book-keeping in its course of instruction, his remarks upon the lack of excellence in that college would probably be emphatic.

This being so, and our theological seminaries being, among other things, colleges of elaborate instruction for the fairly large and complicated business of administering a parish, where are their courses in parish book-keeping? By this is not meant the temporal book-keeping, which should be in the hands of the parish treasurer, though that is important enough, as many an unpaid rector knows; but rather that immeasurably more important thing, the book-keeping of the care of souls, the pastoral work, the numbering of the flock, the shepherding of the sheep. Amazing as it may seem to some, laughably absurd as it must seem to all business men, yet it is true that long and heated argument is necessary to convince a large minority of our clergy that there is any need for such book-keeping at all. They do not know the number of their sheep. After bitter fighting generations back, the recording of Baptisms, Confirmations, Marriages, and Burials was carried, has become a tradition, and purports to be universally obeyed; but a running list of the membership of the parish is so generally considered unnecessary, that the very terms in which such a list is to be made are still matter of debate. We do not need new laws. There is plenty of law on this subject already. The parochial reports of many Dioceses are so constructed that if a pastor gives answers from his books to the questions therein, he must have known and counted his sheep; from which cause comes that note of despair almost universal in the reports of committees on the State of the Church. For these too often find that the questions of most crucial importance are either left blank or are filled in estimated round numbers, and evidently by guess. Other Dioceses, guided by men made pessimistic on this subject by much experience, omit such questions from report-blanks on the principle that it is useless to ask that which will certainly not be answered. While our patient and long-suffering Bishops, whose duty it is to examine the register of every parish at every visit, usually try it once all around and then refrain—from something the same motive which prevents a wise man from sitting twice on a hornet's nest. That this language is not too strong, any who have listened to the debates on Parochial Reports in diocesan conventions, served in committees on the State of the Church, or caught a Bishop in an unguarded and communicative mood, will probably testify.

What, then, is the cure? The bulk of the clergy who neglect their book-keeping now, will never change; for they are harassed by many duties, do not consider this a duty at all, and have deliberately set it aside to make room for other things. Plainly, therefore, it is a matter for education and for a new generation. But where is the education to come from? It should be included in the course in Pastoral Theology at our seminaries. Is it so included? By all the principles of business; by all the tortures of statistical committees; by all the sorrows of Bishops—if not, why not? Is it possible that the professors themselves do not know how? If they do know, in the name of all decent, business principles, why keep the knowledge secret?

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IN THE year 1903, the annual Council of the Diocese of West Missouri unanimously adopted an amendment to its constitution, by virtue of which the name of the Diocese was to be changed to Kansas City. At its recent Council that action was unanimously ratified, the language of the enactment being as follows:

"*Resolved*, That the title of the Constitution and Article I. of the Constitution be changed by substituting the words 'Kansas City' for the words 'West Missouri.'

"*Resolved*, That the Bishop of the Diocese and the delegates to the General Convention of October, 1904, be instructed to present a memorial embodying this action to the House of Bishops and the House of Clerical and Lay Deputies asking for the change."

It now appears, if we are correctly informed, that the Diocese of Kansas, at its recent convention, adopted a resolution protesting against the change of the name of its sister Diocese, and instructing its deputies to oppose the change in General Convention.

We regret this action of the Diocese of Kansas. The name of another Diocese is not a proper subject for its own consideration. If it be objected that it would be inconvenient to have a Diocese of Kansas and a Diocese of Kansas City, it is to be answered, first, that there are already Dioceses of Michigan and Michigan City with no difficulties ensuing from the similarity of title; and, second, that the Diocese of Kansas ought to change its own name, not only to conform to ancient precedent, but also, and in particular, because it comprises only a portion of the state of Kansas, and ought not, therefore, to retain a name that was only appropriate when the boundaries of the state and of the Diocese were identical. Certainly if the Diocese of Kansas wishes to be ultra-critical of the names of other Dioceses, she cannot hope to escape just criticism herself.

But beyond that, we should like to know why the name of any Diocese should be a matter within the province of General Convention. It is true that the unbroken precedent has been for a Diocese desiring to change its name to memorialize General Convention for authority to take such action, which authority has always been granted. The precedent was set by the Diocese of Illinois in 1883, when it asked and received permission to style itself the Diocese of Chicago. That precedent was followed by Northern New Jersey and by Wisconsin in 1886 and thus was crystallized. Yet there is not, so far as we can see, the smallest color of justification except from twenty years' user, for the reference of such a question to General Convention, otherwise than as a notification of completed action.

The Diocese of West Missouri has amended its constitution by the adoption of the new name. If General Convention should refuse its permission, it could not thus restore the old name to the diocesan constitution. The enactment was perfectly within the province of the Diocese acting alone, and has been accomplished.

But since the twenty years' user already obtains, we beg to suggest that when the memorial of the Diocese of West Missouri be presented to General Convention, and be referred, as is usual, to its committee on Canons, the latter, instead of recommending the customary empowering action, should report a resolution reciting that the subject is not one that falls within the province of General Convention, except to pronounce that the change having been duly effected by constitutional amendment of the Diocese of West Missouri, is recognized as effective and final by General Convention. Such action would restore to the Dioceses the right that they may possibly have forfeited by reason of the unchallenged precedent mentioned, and will also indicate that in future it will be sufficient if any Diocese desiring to change its corporate title shall do so by amending its own constitution, and shall simply report the fact as already accomplished, to the next General Convention.

A NEW perplexity has arisen which would seem to retard the reunion movement between Christian bodies.

Sometime since, arrangements were effected whereby the Free Church of Scotland and the United Presbyterians of Scotland were united into one body, whereby practically the former was absorbed in the latter denomination. The change was effected with a large degree of unanimity, and it appeared to be happily consummated.

Later, however, twenty-four ministers of the Free Church sued to recover the property and funds formerly held by the Free Church, which had been consolidated with the property of the larger body. This property included more than a thousand churches, manses, etc., throughout Scotland, the value of which is said nearly to reach $50,000,000, and invested funds of some $5,000,000 more. The plaintiffs were defeated in the courts, but have now received a favorable judgment from the House of Lords, as the highest court of appeal, to which the case had been carried. The judgment holds that these properties and funds are trusts held for the Free Church of Scotland, and may not be diverted from their specified use by any consolidation of the two bodies. The small minority of the body which opposed union, is given this great aggregate of wealth.

Unhappily, there is ground for fearing that a similar judgment might be given in this country, in the event of the attempted consolidation of two religious bodies, though the decisions are somewhat conflicting. The nearest case reported appears to be that of Peace *et al. vs.* First Christian Church of McGregor, in which it was held by the Court of Civil Appeals of Texas in December 1898 (48 *S. W. Rep.*, 534), that:

"Property dedicated to the support of a particular church becomes a trust for the support of the particular doctrine taught by that church at the time of the dedication, and the members of the church, however small the minority, who adhere to such doctrine, are entitled to the property, as against those who depart therefrom."

This decision would seem to apply to cases in which one religious body was absorbed into another; though a new question would arise, and would leave place for argument, when it could be shown that the national governing body of the denomination had authorized such transference.

On the other hand, it was held in Sutler *et al. vs.* The Trustees of the First Reformed Dutch Church by the Supreme Court of Pennsylvania (42 Penn'a State Reports, 503) that:

"Where a congregation of one denomination forms a union with another belonging to a different denomination, which had an established form of church government, that congregation is bound by the rules of the denomination which it has joined, and can not afterward secede therefrom by a vote of a majority of its members."

That doctrine might possibly be applied by the courts to the case of one denomination forming a union with another. The question, however, is certainly a perplexing one. Some time it must become one that will require the attention of our most careful lawyers.

Certainly, if the courts will enjoin religious bodies from coming together in unity except at the peril of losing their property and invested funds, the devil has devised a new measure for perpetuating ecclesiastical anarchy.

IT IS with sincere regret that we note the death of Dr. Donald, rector of Trinity Church, Boston. As parochial successor to Dr. Phillips Brooks, his position was a difficult one. The traditions of Trinity Church were so intimately bound up with the personality of its great rector, that Dr. Donald never had, at least until recent years, the freedom in constructive work which is due the rector of a great parish. It was to him, however, that the magnificent improvements in the chancel of Trinity Church, which have brought that edifice into line with the customary arrangement of Anglican chancels, were due. Dr. Donald was artist enough to desire a fuller expression of the dignity of worship than the Trinity Church service could give.

Dr. Donald was *broad* in the true sense of that much misapplied term—in sympathies and in mind. Though he was also a Broad Churchman—speaking in a partisan sense—he had no sympathy with that intellectual littleness that uses the term to cover mere vagueness of belief coupled with hatred of every position that differs from one's own. In this he exceeded his great predecessor. He tried to understand the position of other Churchmen. He had no sympathy with mere negation. He sometimes seemed restive under the restraints that conditions in Boston imposed upon him. His generosity toward opponents was so keen that it frequently seemed to carry him closer to them than he was actually ready to go. Thus, he defended the cult of Christian Science so vigorously at one time as to lead his friends into great perplexity; but it did not imply any wavering on his own part.

Indeed we have sometimes felt that Dr. Donald's public utterances not seldom misrepresented the real man. He would speak in such radical terms as to bring violent denunciations upon his head, while yet, when he would take the opportunity to explain himself, he would be found not really to justify the criticisms which had been passed upon him.

He was keenly hurt—some believe that the pang of it may have hastened his death—by the criticisms directed against him after the dramatic incident in which he was the central figure at the last General Convention. And yet it is obvious that a man must be and is rightly judged on the merits of what he says, and not on what he really means. Dr. Donald's strength was not in debate nor in controversy, for he seldom did credit there to his own inner spirituality, and he was too prone to utter extreme language that did not wholly represent his matured views. He felt that he was misunderstood; he did not realize that it was by reason of his own testimony. He really was constructive in the bent of his mind, though he did not always seem so. He was a polished gentleman and a beautiful character. He is unquestionably a loss to the Church, and especially to the Diocese of Massachusetts, which has been sorely bereaved of late years.

Dr. Donald had been in ill health for nearly a year, and unable to perform the active duties of his office. He had broken down from the stress of anxiety which ever fell upon him. His many friends hoped and prayed for the restoration of health that never came. They will now pray that his may be the eternal peace which is God's crowning blessing to man.

SHOULD Father Osborne be able to accept his election as Bishop Coadjutor of Springfield, it will bring an able theologian into the House of Bishops and an experienced missionary into the Diocese of Springfield. It is not often that the two characteristics are united in one man. An Englishman by descent and education, born in India, he has yet lived so long in this country as to have become thoroughly acclimatized and familiar with American problems and American ways.

He is the second member of the Society of St. John the Evangelist to be elected to the episcopate in this country, the Bishop of Vermont being the first, while the Bishop of Fond du Lac had also been formerly a member, though he was not at the time of his election as Bishop.

As being under a vow of obedience to his Superior in the Order, Father Osborne must first obtain a release from that vow, the continued fulfilment of which would be incompatible with his duties as Bishop. No doubt that release will be cheerfully given as it was in the case of the Bishop of Vermont.

VACATION days are on. Most of our churches everywhere are open, but some are reported that hold but one service a week, and some few are closed entirely for the month of August. Possibly this cannot be avoided at times, but generally it can be. It would be less harmful if Satan and sin could be persuaded to take a rest during the hot weather, but even then one would think that Christian people and Christian priests would be unwilling to see the public worship of their Heavenly Father intermitted for a whole month. However, if churches can be closed for six days in the week, why not for thirty days in the month? The principle is the same.

ANSWERS TO CORRESPONDENTS.

Ceremonarius.—(1) Authorities differ as to the number of lights that should be placed over the altar; but the two special Eucharistic lights are those that may be said to be in accordance with old-time English use, and the multiplicity of subordinate lights to be largely a matter of taste. The six tall lights have come to us from the Roman use.

(2) (*a*) The English Convocation Robes of the Bishops are not an ecclesiastical vestment, but are for state occasions. (*b*) The short lace rochet over purple cassock is worn by a number of American Bishops. This is an informal dress, as the cope is the formal vestment worn in procession at great functions.

E. L. R.—Dr. Ewer's Open Letter to Bishop Huntington is bound up with his other work, *What is the Anglican Church?* published by The Young Churchman Co., in paper at 15 cents.

Where a virtuous and godly childhood goeth before, there a godly and virtuous age followeth after.—*Bishop Jewell.*

THE LIVERPOOL CATHEDRAL.

Cornerstone Laid by His Majesty, King Edward VII.

"PETER LOMBARD" ON THE LATE BISHOP OF CENTRAL NEW YORK.

Other Church News of England.

The Living Church News Bureau,
London, St. Anne's Day, 1904.

REALLY the notable ecclesiastical event at Liverpool during the past week would seem to mark the beginning of a new and more Churchlike era in the history of the Diocese of Liverpool. For, paradoxical as it may seem, considering the notoriously excessive devotion of Liverpool Church people to ultra-Protestantism since the creation of the Liverpool bishopric twenty-four years ago, they have now in all seriousness, and even with ardent enthusiasm, undertaken the erection of a Cathedral church for the Diocese upon a truly vast and sumptuous scale —such a type of building, indeed, as, when completed, will indubitably connote the Catholic idea of religion and worship rather than the Protestant.

LIVERPOOL CATHEDRAL—VIEW ACROSS ST. JAMES CEMETERY.

The laying of the foundation stone of the new Liverpool Cathedral took place this day week, when the king, accompanied by his consort, Queen Alexandra, visited Liverpool specially for the purpose of performing the ceremony. It is believed that never before in the history of the city of Liverpool has it been nearly so crowded with visitors or so *en fête* as on this occasion. In preparation for the great and solemn event of the day, there was an offering of the Holy Eucharist in the Pro-Cathedral (St. Peter's parish church) at 8 A. M. The proceedings, religious and otherwise, in connection with the laying of the stone took place in the middle of the afternoon, and lasted half an hour. There was a very large attendance officially of the clergy of the Diocese, and there were also present as many as twenty-seven prelates besides the Archbishop of the Northern Province and the Bishop of the Diocese. The singing was led by a united choir consisting of 1,000 voices, representative of the parish choirs of the Diocese, under the conductorship of Mr. F. H. Burstal, F.R.C.O., the Pro-Cathedral organist. The choir was supplemented by the Band of his Majesty's Grenadier Guards. As the king and queen approached the site of the new Cathedral on St. James' Mount, a fanfare of trumpets was sounded, followed by the singing of the first verse of the National Anthem by the whole vast assemblage—the grand-stand, shaped like a horseshoe, alone holding no less than 7,000 persons. The president of the Cathedral committee, with the committee and the joint architects, Mr. G. Gilbert Scott and Mr. G. F. Bodley, R.A., received their Majesties at the entrance to the dais, and Lord Derby, as president, presented a short address to the king. Referring to the origin and growth of the Cathedral movement, he said a sum of £230,000 had already been collected, and it was hoped this was sufficient to justify a commencement of the building. The king replied after this manner:

"I heartily thank you, on behalf of the Queen and myself, for your loyal address and for your good wishes. It gives me deep satisfaction to lay the foundation-stone of the Cathedral Church of the great Diocese of Liverpool, which will be the chief place of worship and the spiritual centre of this mighty community, and will, too, I am assured, be a noble building worthy to adorn this splendid city. I am well aware of the aspirations which have for many years been in the minds of Churchmen of this Diocese for the establishment of a Cathedral which shall do honor to God and bear witness to the spiritual zeal of our Church. These aspirations have ever had my deepest sympathy, and I pray that the blessing of the Almighty may rest on the work, and may enable you to bring it to a happy and successful fulfilment."

The order of service for the laying of the stone was then begun by the Bishop of the Diocese with the words, "Our help is in the Name of the Lord." The appointed psalm, *Quam dilecta,* was sung, not (as it should have been) to the ancient Plain Chant of the Church, but to one of Sir Joseph Barnby's harmonized chants. Then came three collects, the last for Benefactors of the Cathedral, followed by the Versicles (the Archbishop here officiating), the Lesser Litany, and the Lord's Prayer, and the singing of the Old Hundred. Preparations were then made for the actual laying of the stone (here to quote from the *Church Times*):

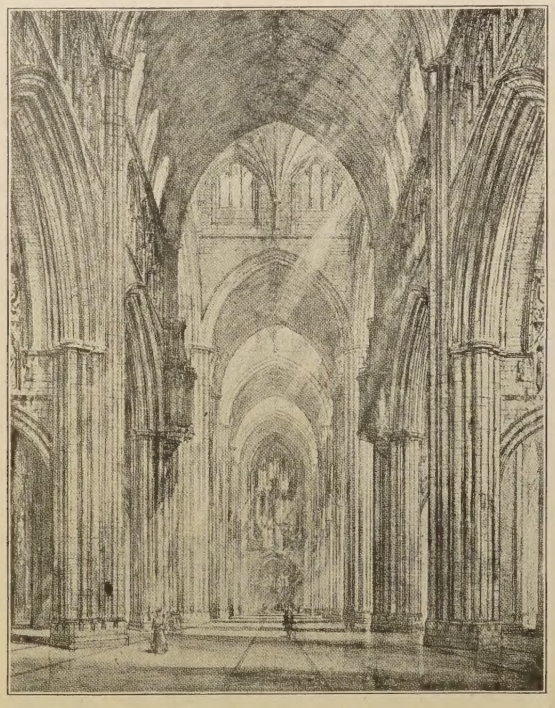
"The architects superintended the spreading of the lime, a silver bell was rung, and in an impressive silence the stone began to descend. It took a few seconds short of a minute before it rested in its permanent place, and then, the people standing in solemn silence, the King took the trowel and formally laid the stone, the Archbishop continuing as follows: 'In the Faith of Jesus Christ, we place this foundation stone, in the Name of the Father, and of the Son, and of the Holy Ghost. Here let the true faith and fear of God, with brotherly love, ever abide; and be this place dedicated unto prayer

and unto the praise of the Most Holy Name of the same, our Lord Jesus Christ, who with the Father, and the Holy Spirit, liveth and reigneth one God, world without end. Amen.'"

The *Church Times'* Liverpool correspondent adds that as the chaplain held up the pastoral staff, its small silver cross shone in the sunlight, "one of the few recognitions of the Sign of our Redemption which marked the proceedings." The concluding collects of the Office were "said" (or rather half monotoned and half spoken in the "natural" voice) by the Bishop of Chester, followed by the giving of the Blessing by the Archbishop, and the singing of the Hallelujah Chorus.

The site of the new Liverpool Cathedral, now known as St. James' Mount, is an eminence of some fifty feet in height, and forms the crest of one of the sandstone ridges on the background of the curved slope on which the city of Liverpool is built. The view to be had from the spot is described by Sir James Picton, in his work on Liverpool, as follows:

"The spires and towers and domes in the town itself, shooting above the common level of the lower buildings, the expanse of the Mersey, the estuary of the Dee, Birkenhead in its youthful vigor,



LIVERPOOL CATHEDRAL—VIEW OF THE INTERIOR AS PROJECTED.

Bidston Hill with its mill and lighthouse, the ocean in its majesty of storm or calm, and the distant range of the Welsh mountains terminating the perspective, combine to form a panorama, to which it would not be easy to find a parallel."

The Cathedral (as described in the *Liverpool Cathedral,* published by the Cathedral committee), standing 155 feet above the river, will be seen at once from every vessel approaching the Mersey. Its two great towers, by far the highest objects in the city, will rear their lofty heads 415 feet above the level of the sea. The ground occupied by the Cathedral, with chapter house and morning chapel, will be about 90,000 square feet, thus exceeding the area of any other English Cathedral. Its full length will be 584 feet—that is, 24 feet longer than Winchester Cathedral, which is at present the longest church in England. While as to height of the nave, where as the nave of St. Peter's Collegiate Church, Westminster (the "Abbey"), is 102 feet, and at present the highest in England, the Liverpool nave up to the barrel vaulting will be 116 feet. The Cathedral, when completed, will have a holding capacity for 8,000 people.

It appears from the Rome correspondent of the *Standard* that the citizens of Ascoli are rejoiced to hear of the discovery, in the artistic collection formed by Mr. Pierpont Morgan, in London, of an antique cope of the year 1200, presented to the Cathedral of Ascoli by Pope Nicholas IV. The cope was stolen on August 6, 1902. The Foreign Minister has (adds the correspondent) communicated with the Italian Minister in London, with a view to the recovery of the precious relic.

The Royal Commission on Irregularities in the Church have decided, says the *Church Times,* when they meet on August 11th, to adjourn until October 21st. This is to enable the Archbishop of Canterbury to be present at all the meetings. It was at first intended to resume the sittings a few days earlier, and the Archbishop offered to shorten his American holiday in order to be present at the first meeting, but the Commission decided to await his Grace's return. It is hardly likely that the Commission will finish their sittings this year. At the last meeting Mr. John Campbell, K.C., M.P., the Solicitor-General for Ireland, gave evidence on the means of enforcing order in the Church of Ireland. Among the witnesses last week before the Royal Commission on Ecclesiastical Disorders were Mr. Justice Phillimore, Mr. J. T. Tomlinson, and the Solicitor-General for Ireland. It is interesting to recall that Sir Walter Phillimore was a witness twenty years ago before the Royal Commission on Ecclesiastical Courts, of which his father, the late Sir Robert Phillimore, was a member.

"Peter Lombard" (Canon Benham) writes in last week's *Church Times,* in the course of his weekly "Varia," that it was with something of a shock that he saw in the morning newspaper, July 21st, the announcement of the decease of the Bishop of Central New York, Dr. Huntington. For though he knew he was very far advanced in age, he was constantly receiving from him pleasant and vigorous letters. Not only so, but in the evening of that very day he received his *Gospel Messenger* as usual, wherein the Bishop wrote in high spirits, saying that he did not think he had yet lost all his vigor, and so on:

"The good old man paid me a visit about twelve years ago. I took him round to some of our Cathedrals, to his unbounded delight; but he did not hesitate to tell me in parting that he liked his own country best. Of course he did; he was bound to do so, and I, on my side, have some confidence that if I had parted from him in New York I should have made a corresponding remark from my own point of view. For some years before I saw him I had had his portrait hanging in my study with a little flag pinned over it, 'the stars and stripes.'"

"Peter Lombard" then goes on to Dr. Huntington's conversion from "Unitarianism" to the Christian Faith and the Catholic Church, and also to the list of his principal published works, while dwelling, in particular, on one of his essays on "Union and Unity," and concludes by saying that he lays "this laurel leaf" on the grave, as he believes, of a really great man.

The Croydon Town Council, by a large majority, has decided to postpone the scheme for the destruction of the Whitgift Almshouses in connection with a street improvement scheme. It was thought the feeling of the Burgesses on the matter should be taken at the November municipal elections.

The Prince of Wales has signified, through an intermediary, to the Bishop of Southwark his intention to give £1,000 to the new Diocese of Southwark as soon as it is legally constituted. His Royal Highness is a South London landowner as Duke of Cornwall.

The recent refusal of the Church Defence and Church Instruction Committee to coöperate with the E. C. U. in defence of the Athanasian Creed has, I am glad to note, evoked a strong protest from the executive committee of the Cambridge Church Defence League. The following resolution has been passed by the latter body:

"That this Executive Committee of the Church League for the University town and county of Cambridge desires to express its conviction that 'Church Defence' includes the defence of the Catholic Faith as stated in the three Creeds, and regrets deeply that the Central Church Committee has expressed an opinion contrary to this view, and urges that body seriously to reconsider its attitude in the matter."

Dr. Wickham Legg, the distinguished liturgiologist, writes to the *Times* to take exception to the way in which the Primate, in his address to the deputation that waited upon him in defence of the Athanasian Creed, referred to the Church Historical Society in connection with his allusion to the Bishop of Bristol's position on the Creed; his Grace's words are open, he thinks, to misinterpretation. To clear away any such doubts, he asks to be allowed to point out that the Bishop of Bristol, the chairman of the committee of that Society, in no way represented the Society or the committee when he has lately spoken on the Athanasian Creed. Dr. Legg has been somewhat of a regular attendant at the meetings of the committee of this Society, and he does not recollect that the question in controversy has ever been discussed by them in committee.

Dr. Sanday, in a letter to the *Church Times, re* the Athanasian Creed, makes a very earnest appeal to the editor, and to the members of the recent deputation to the Primate, "to be con-

tent with the very real success which you have gained, and not to press it to the point of opposing a simple *non possumus* to every suggestion of change." He thinks there are probably as many entirely earnest and sober men on the one side as on the other; and this is a state of things which seems to him to invite "the advocates of *non possumus*" to modify their attitude. In arguing for a change in the *status quo*, he states, amongst other reasons, the following extraordinary one: "It is not edifying or helpful to the worshipper at a certain point in the service to see his next neighbor close his book and maintain a severe and resolute silence. And if this is not edifying in the sight of men, can we suppose that it is acceptable in the sight of God?" The change he proceeds to suggest is, that in place of the recitation of the Creed on all the greatest festivals it were recited only on Trinity Sunday and on the First Sundays in Lent and Advent (the appointed saints' days might remain as they are). Here again we see in Dr. Sanday the very embodiment of what—as we have lately been reminded by Canon Newbolt—Dr. Bright called the spirit of "concessionism"—we see in him another Melanchthon. Although, to be sure, he apparently does not go on all fours with those who form the vanguard of the anti-Athanasians, yet I, for one, shall be very much surprised if his proposal meets with any encouragement from those to whom it is addressed.

J. G. Hall.

THE EASTERN CHURCH.

From our Jerusalem Correspondent.

Beirut, July 6, 1904.

When the late Archbishop of Canterbury (Benson) consecrated Archdeacon Blyth in 1887, it was with the understanding that he should not assume the title of the Bishop of Jerusalem. His official designation is *The Bishop in Jerusalem and the East*. The Anglican Church does not assume ecclesiastical jurisdiction within the Orthodox Greek Church Patriarchates. The consequence is that Bishop Blyth enjoys the confidence of the higher authorities of the Holy Eastern Church. A striking instance of this has lately occurred. Damianos, the Patriarch of Jerusalem, called on the Anglican Bishop, and asked him to pay a confidential visit to Cyril, the Coptic Patriarch of Alexandria, during Bishop Blyth's last visitation tour in Lower Egypt. Unfortunately this was found to be impossible, as the Coptic Patriarch at that time was at Khartoum, arranging for the laying of the foundation stone of the new Coptic church in that city. When this was subsequently reported to the Greek Patriarch, he commissioned Canon Dowling with the same request. This has been complied with, having the hearty concurrence of the Coptic Patriarch. A few years ago such friendly negotioations of a delicate nature between rival patriarchs would not have been possible.

In connection with these Anglican posts in the East, it may be added that the Archdeacon (Frere) at Beirût, is Archdeacon *in* Syria, and Archdeacon Beresford-Potter, at Nicosia, is Archdeacon *in* Cyprus.

It is always a pleasure to be brought into contact with Photius, the Orthodox Greek Patriarch of Alexandria—a learned prelate. A married Orthodox Syrian priest from Jerusalem has been re-baptizing children in Melbourne, which has naturally caused scandal among Orthodox and Anglicans of Australia. When Photius was Metropolitan of Nazareth, and residing (temporarily) within the Convent of the Holy Sepulchre, at the request of the Patriarch of Jerusalem, he advanced Athanasios to the priesthood. I impressed upon Photius the serious complications of the situation in Melbourne, and he has promised to order Athanasios to leave Australia, and come to Alexandria.

A Greek priest has lately been sent to Melbourne by the Metropolitan of Athens, in order to minister to the Greek emigrants in the colony. In this way it is hoped by all parties concerned that harmony and confidence may be restored.

When in Constantinople, I called upon the Ecumenical Patriarch. Joachim III. asked me to re-visit him on the following Sunday (August 1st) with M. Hliou, Professor of Greek at the (American) Robert College, on the Bosphorus. For one and one-half hours we discussed the situation of the Church of Cyprus, and its vacant Archbishopric. The deadlock bristles with difficulties, but it is now hoped, if the Synod of Cyprus is disposed to ask the Patriarchs of Constantinople, Alexandria, and Jerusalem to send delegates at the election of a third Cypriote Bishop—there are now only two diocesans in the island—that some solution of the complications may be found, and the vacant archbishopric at Nicosia become re-filled. The Ecumenical Patriarch proposes to send a Bishop, as his representative, provided he receives a duly authorized official request to do so from Cyprus.

It is to be regretted that both the Patriarchs of Constantinople and Alexandria do not consider it possible to recognize Meletius, who is acting as Patriarch of Antioch. They consider his election at Damascus an irregularity, and, of course, their information is reliable. His name is therefore omitted in the daily recital of the Liturgy of St. Chrysostom.

Not far from Stamboul is the beautiful island of Halki, in the Sea of Marmosa. Here I had, on May 3d, the privilege of dining with Constantine V., the late Ecumenical Patriarch. I found him greatly interested in some large and excellent photographs of the late Archbishop of Canterbury (Dr. Temple), his successor (Dr. Davidson), and the present Bishop of London, all properly vested. They were forwarded to his Holiness by the Rev. Dr. Ruddock, Upper Knowle, Bristol, England.

Within a short walk, in the same island, resides Nicodemus, a late Patriarch of Jerusalem, who placed the chapel of Abraham, within the Church of the Holy Sepulchre, at the disposal of the late Dr. Hale (afterward Bishop of Cairo) and Canon Liddon, and other Anglican clergy.

On the same day that I visited Constantine and Nicodemus, I called on the authorities of the Orthodox Theological Seminary on the heights of Halki, and inquired when the new Authorized Greek Testament would be published. I was shown the sheets which had been printed as far as the Epistle to the Hebrews, and there is reason to hope that before this communication is in the hands of your readers, the carefully revised edition of this portion of the Greek Holy Scriptures, which are to include, in the course of time, the Old Testament and the Deutero-Canonical Books, will be issued from the *Theodore Memorial Press* at Phanar, with the imprimatur of the Ecumenical Patriarch, for cheap circulation among the Greek-speaking community of the Holy Eastern Church. *Laus Deo!*

The library at Halki College is lamentably deficient in Anglican Church literature. Will some of your Church authors and publishers kindly bear this in mind? As theological questions in connection with the Anglican Church are referred by the Holy Synod of Constantinople to the authorities at Halki, is it not necessary that they should have in their possession reliable Anglican works of reference?

MARRIAGE AMONG THE NEGRITOS.

Marriage is simply the buying of a girl from her parents—at least that is what it amounts to, for the prospective bridegroom has to turn over practically all his valuables before the girl's parents will give their consent, and of two suitors the one who can give the most is successful whether the girl prefers him or not. Polygamy is allowed, and one case has been noted in which a man had seven wives. Usually, however, one wife is all that a man can afford. There is no wedding ceremony, but the event is made the occasion of a great feast, after which the newly married pair go off to their own home. Sometimes the couple seat themselves facing each other and each takes a bit of food and places it in the mouth of the other, an act which consummates the marriage, but this is not an essential feature.

On the occasion of such gatherings music and dancing are indulged in. The instruments are very crude, often being no more than a section of bamboo with two fiber strings stretched taut over it. However, very primitive guitars and violins with three or more strings are common, and reed flutes and copper gongs are occasionally seen. The music is of course barbarous, but is rendered in excellent time for dancing. The dances are characteristically negroid. A number of character-dances in which an episode or event is acted out are very well performed. Perhaps the most realistic of these is the duel-dance in which two warriors, armed with bows and arrows and bolos, fight an imaginary duel. The dances furnish the only amusement which the Negritos have. They do not play games, but they are always good-natured little men who find plenty to interest them in a life that is often full of hardship. They can relate a tale graphically, and they have bright and somewhat intelligent faces. Their morals are good, usually better than those of their detractors, the Filipinos. The Negritos are now essentially children of nature. They are probably capable of improvement under proper conditions, but they would soon die out if taken from their mountain homes and placed on the hot plains with the Filipinos.—From "The Negritos of the Philippines," in *Southern Workman*.

It is not so much the being exempt from faults, as the having overcome them, that is an advantage to us.—*Jonathan Swift.*

BISHOP POTTER'S SALOON EXPERIMENT.

The Living Church News Bureau.
New York, August 8, 1904.

A GREAT deal of comment, adverse and otherwise, has been occasioned by the fact that Bishop Potter came to New York on Tuesday of last week and made an address at the "dedication" of a saloon. The saloon in question, known as the Subway Tavern, represents an attempt to solve in some measure the liquor problem by furnishing good liquors and pure temperance drinks at nominal prices and with profits on the investment limited to five per cent. But the temperance advocates profess to see nothing better in the enterprise than is seen in the other hundreds of the city's saloons, and the Bishop is condemned by these and by many others for lending his countenance to it.

The Subway Tavern was started by a stock company in which are a number of New York's leading men, and it is an attempt to put into practice the ideas that have been successfully followed by Earl Gray in England. The place is divided by a partition into two parts, in one of which is a soda water fountain at which, however, beer will be served; and the other a bar room which is little different from others of the city. The manager is Joseph Johnson, Jr., who explained the plan at the opening by saying:

"It is an experiment towards lessening the evils of intemperance. Only the purest drinks will be sold. While the prices will be the same as in other saloons, the quality will be better. The stockholders, most of which are members of the City Club, will take profits on a $10,000 capitalization up to 5 per cent. a year. All profits over that sum will go to establish similar drinking places throughout the city."

Bishop Potter's address at the opening was in part as follows:

"Into the large question of public and private ownership of drinking places, I do not wish to enter. Earl Gray's society holds one idea, however, which was the gift of genius. Under the Göttenburg system, which prevails in Norway and Sweden, all liquors are sold by the State, and the employes get a percentage of the profits. In the English taverns established under the Earl Gray system, the manager also gets a percentage, but only on the tea, coffee, or milk which he sells. If he sells you brandy he gets no percentage. There you have the most potential motive of personal profit, which leads the manager to discourage the drinking of strong beverages.

"In this New York, for which you are responsible as I am, we find a multitude trained in various ways. Especially to be considered is the multitude of men who toil. What is to become of them? When I am through with my work and have no other place to go, I can drop into one of my clubs. But the man who lives in two rooms with his wife and five children, where is he to turn? By inevitable necessity, to the saloon. And if you place the saloon under the ban, you make one of the most tragic or comic failures in history.

"Are you going to make the conditions of the saloon, or what it stands for, so excruciatingly bad that the man cannot go without losing his self-respect? If you do, you are going to make it so it must drag him into the mud. The temperance question is as far from solution now as it was twenty years ago, with the addition that false methods have bred a large amount of hypocrisy.

"I consider that the opening of this tavern is in many respects the greatest social movement New York has ever known. Men who are absent from here to-day must take this movement into account if they would save the Republic. It cannot be saved by theories alone, but by putting great ideals into the home."

Mr. Robert Graham, Secretary of the Church Temperance Society, does not approve the plan of the Tavern. He says:

"I think they are running a great risk in making it possible for women to get beer at a soda fountain. There can be no two opinions about the danger of a place of this sort which is sanctioned by Church authorities, leading young men into temptation. Personally, I think it a great mistake for them to sell whisky. Those who are working for the public good should not be liquor saloon keepers. I am glad my hand is not in this movement, for I do not believe that a Church organization has the right to provide liquors. I have talked with Earl Gray about moderate drinking in England. He told me of three small places in Scotland where the saloons were entirely controlled and directed by the workingmen. In these places the plan was successful, but Earl Gray has not yet solved the liquor problem for large cities, which is the problem we face to-day. I do not believe in attacking this tavern from all points. Its promoters should have a fair opportunity to prove their claims, and I hope they will be equally fair about admitting their failure if they fail. Much depends on the men in charge, and I hope the directors have chosen wisely."

In his defense, Bishop Potter has given out the following statement:

"I have publicly stated that I never regarded the present saloon as either a blessing or necessity and no word of mine, whether uttered recently or at any other time, warrants any such inference. I simply have regarded it as an inevitable, necessary evil until it is displaced by something better.

"My controversy simply is with those who, with no other aim, are dealing with a mischievous institution rather than suppress it, whereas the only hope of reform here is in displacement by substitution."

Further on he says:

"There is inordinate and ostentatious display of wines at our public and private entertainments and civic banquets. On such occasions, both social and official, sometimes are witnessed a species of national barbarism if not an illustration of national vulgarity. The treating custom in clubrooms and barrooms, the 'hideous freemasonry of drink,' as someone has said, does not too strongly describe the symbol of friendship which consists in calling for what one does not want—drinking when one is not thirsty—this is usage to which barbarism and vulgarity are fitly married.

"If I am sent here by God for nothing else, I am sent here to tell you, and entreat you, to discern that most of our methods of dealing with the drink evil of our day and generation are tainted with falsehood and dishonored by essential unreality and discredited with widespread, consistent failure.

"There is the drink evil, and you and I must not ignore it. There is a task for Christian men and women to perform, and you and I must not shirk it. But let us begin by trying to recognize the facts and let us deal with them in a way worthy of their portentous significance.

"One kind of man goes to a saloon to get an intoxicant and for no other reason. Another goes there for any one of a half dozen purposes—refreshment, amusement, information, physical easement, business appointment, or mere change—for which last you, my brother, go next door to a club which all sensible people regard as wholly innocent.

"Now, then, the saloonkeeper has been keeping these different wants together. The wisdom of those who antagonize him will be in separating them."

The Bishop says the public house movement in England has done this.

THE A. C. M. S. VACATION CONFERENCE.

Headquarters of the Vacation Conference,
Richfield Springs, N. Y., August 5th, 1904.

WITH the advantages of perfect weather and an interest already aroused among the residents and summer boarders at the Springs, the Conference of Church Workers opened on Thursday night in St. John's Church with Evening Prayer, read by the rector, the Rev. S. M. Cooke. The lessons were read by the Rev. Dr. J. Sanders Reed, rector of Trinity Church, Watertown, N. Y., and the Rev. Frederick W. Burge, assistant at Christ Church, Rye, N. Y. The Bishop of West Virginia gave the benediction. The Rev. Kensey J. Hammond, rector of Immanuel Church, Wilmington, Delaware, and the Rev. Dr. James H. Darlington, rector of Christ Church, Bedford Avenue, Brooklyn, were in the chancel. The preacher was the Rev. John R. Matthews of Southern Ohio.

A keynote for the Conference was set in the sermon, which was a call to service. Likening the work of the Church to the erection of a building, the Rev. Mr. Matthews showed that, in the first place, all should be workers with God, and that the structure of His Church is composed of souls. Workers, he said, should employ individual effort, although, like soldiers, they should be willing to follow a leader. Helpers are needed as well as teachers. It is not so much the largeness of the service as the purity of the motive that counts. The workers should have unanimity of purpose. Personal motives and personal selfishness must be dropped. In this Conference, said the preacher, we must get the idea that we must build up the Church with souls, and that, above all else, the presence of the Master is absolutely necessary to success. Without it the work will be in vain.

Just before the sermon, the Conference was welcomed to Richfield Springs in a few words by Mr. Lowell S. Henry, president of the village. He said:

"In behalf of the people of Richfield Springs I bid you welcome to our village. Everything that can be done to aid and assist the Conference will be done by our business men and all our citizens. We hope that this may also be your place of meeting in future years,

and that the meetings during this conference will be alike pleasant and profitable."

Response was made by the Rev. Dr. James H. Darlington of Brooklyn, the chairman of the Conference Executive Committee. In part he said:

"I want to reply for the American Church Missionary Society to the kind welcome of the president of the borough. It was not without thought that Richfield Springs was chosen as the place for this Conference. The Church Missionary Society of London was once asked, by the Prince of Monaco, to establish a mission church at Monte Carlo. After looking into the matter the Society decided that it could build no chapel in a place where the Lord's Prayer could not be said, as it could not, consistently, in the gambling atmosphere of that place. When we were choosing a place for this Conference we were led to favor Richfield Springs because we knew the high character of the community, and knew that our meetings could well be held here. We come in a modest way; we do not call ourselves a convention, nor even a council—just a conference. We come to confer together. If we can spend the ten days together, learning more about the Blessed Master and His work, we will fulfil the purpose of our coming and the time will be well spent."

Friday was virtually the first regular day of the Conference, and it began with an early Celebration in the chapel of St. John's Church. The celebrant was the Rev. John Mills Gilbert, rector of St. John's Church, Phelps, N. Y. At nine in the morning was held the first of the Bible Study classes by Professor Samuel R. Colladay of Berkeley Divinity School. These classes are held in St. John's Church, which has a delightful location just outside the business center of the town, so that there is always quiet and shade. About fifty people were present at this class and all were delighted with the helpfulness of Prof. Colladay's talk. Taking the first four verses of the First Epistle General of St. John, the speaker compared the logical and analytical methods of St. Paul with those of St. John, who was a dreamer and saw visions, but who related what he saw and felt so that it can be comprehended by human faculties. St. John makes it clear, said Professor Colladay, that it is the ideal which governs, and that things should be judged, not by what they are but by what God intended them to be in perfection. The second Bible Study class was held on Sunday morning at half-past six, immediately preceding the early celebration at seven-thirty.

Immediately following the Bible Study class on Friday was the Sunday School Teachers' Training Class, conducted by the Rev. William Walter Smith, M.D., Secretary of the Sunday School Commission of the New York Diocese. The talk was preparatory for the classes of next week, Dr. Smith telling in a general way the purpose of education and especially of Sunday School education. Of the requirements for successful Sunday School teaching he said that first an ideal should be held—that the teacher must have a definite aim before religious education is undertaken, else the work will be purposeless and without good result. The teacher needs, moreover, earnestness and consecration, and a real devotion to the spiritual ideals and principles of the Ministry of Teaching. A personality is also required, for it is not what we say and teach, but what we *are* that counts in the long run with children. Other characteristics of value to the Sunday School teacher, according to Dr. Smith, are Tact, Insight, Judgment, Philanthropy, Fondness for Children, and Common Sense. Leaving the consideration of the teacher, the speaker took up the subject of the child nature. He emphasized the importance of beginning the education of children in infancy and not waiting until the age of six or eight has been reached and bad habits, already formed, have to be overcome.

The first morning service of the Conference was at eleven on Friday, with the Rev. Harvey Officer, Jr., of the St. Paul Society of Princeton University as preacher. From the story of Israel and its fright at the giants of that day, and from the promises of the Master and His rewards for service, the preacher drew a lesson for to-day. There are giants now, he said, that retard the spiritual progress of the people and the advance of the Church of Christ. One of them is the separation of Christendom, the many branches of which must work together if the greatest reward is to be attained. At the close of the address the preacher led in prayers for the many phases of the work of the Church, special topics being the work of the Board of Missions and the American Church Missionary Society, the Brotherhood and its work in colleges, the Students' Missionary Association, the Girls' Friendly Society, the Daughters of the King, the work of Deaconesses, and others.

GROUP AT A. C. M. S. CONFERENCE, RICHFIELD SPRINGS, N. Y.
[Taken the first day of session.]

The services of Friday evening were marred by a severe electrical storm, which came just at the time when the people were gathering for the six o'clock outdoor meeting, so that it had to be held in St. John's Church. The speaker was the Rev. John R. Matthews, who gave, in a most informal way, a helpful talk on prayer, treating especially of the reasons why it is not always answered. The principal such reason he held to be selfish motives. The talk was a brief one, and at its close the speaker led in a comprehensive extemporaneous prayer of marked beauty.

The storm increased in severity as eight o'clock approached,

so that there was present at that service but a small number. The preacher was again the Rev. John R. Matthews, and the service was read by the Rev. Dr. W. Strother Jones, rector of St. Michael's Church, Trenton, N. J. The preacher's topic was the discouragement which comes to Christian workers at times and the ways to avoid and counteract it. At the same hour was held the first service of the Conference in Cooperstown, which is about an hour distant from Richfield Springs by trolley. The service was in Christ Church, Cooperstown, and the preacher the Rev. J. O. S. Huntington, O.H.C. The service was read by the rector, the Rev. Ralph Birdsall. The Rev. Dr. James H. Darlington, in a few words, opened the Cooperstown part of the Conference. Father Huntington's topic was "Grace, Mercy, and Peace," three qualities which, he said, should be sought by those attending the Conference. He pleaded for a pure motive in such attendance—a real desire to learn of the Master and the Work and to be equipped to take part in the latter.

The only service of Saturday was the early celebration, at which the celebrant was the Rev. Dr. W. Strother Jones of Trenton. A short address was made by the Rev. K. J. Hammond of Wilmington, Delaware. The rest of Saturday was given over to rest and recreation, most of those attending the Conference taking carriage and trolley rides around this beautiful country.

ST. JOHN'S CHURCH, RICHFIELD SPRINGS, N. Y.

The business arrangements of the Conference seem to be admirably planned. The headquarters are in an office on the main street of the village, adjoining the Post Office, and right in the center of the hotel neighborhood. A young woman is in constant attendance, and with the aid of the local committee, sees that all who come are comfortably placed in boarding houses and hotels. Mail is received for those who have it directed in care of the Conference and arrangements for trolley and carriage rides are made. There has been a constant stream of visitors to the headquarters since Thursday morning, and the attempt has been made to get all who are attending the Conference meetings to register. The number who have done so up to this time is over one hundred, although many whose names are not yet on the registration cards are here and attending most of the meetings.

[By Telegraph.]

Richfield Springs, N. Y., August 8, 1904.

Fully three thousand was the aggregate attendance on Sunday of twelve meetings here and in Cooperstown. On the lawn in front of the bath house, in the afternoon, over one thousand listened to the address by Mr. Hubert Carleton, Secretary of the Brotherhood of St. Andrew, and Mr. Henry W. Harvest of the Young Men's Christian Union, New York. The Bishop of West Virginia presided and publicly expressed his gratification at the probability of there being a regular summer gathering of this nature. Other open air meetings were in the grove opposite St. John's Church, where the Rev. J. R. Matthews spoke exclusively to men, at three; a mission meeting in the same place at six, with the Rev. J. T. Kerrin as speaker; and in the churchyard of Christ Church, Cooperstown, at 4:30, the Rev. H. R. Hulse and the Rev. J. O. S. Huntington speaking. Evening services were held in St. John's Church and in the Presbyterian church here. The Rev. J. R. Matthews and the Rev. Dr. J. H. Darlington being the preachers. Both churches were crowded.

CONFERENCE NOTES.

Nobody at the Conference could be induced to express an opinion about Bishop Potter's action in opening the Subway Tavern, but the conductor of the trolley which runs to Cooperstown asked the wearer of a red ribbon bow, when he presented his fare, if Bishop Potter was on the Conference programme. Receiving a reply in the negative, the man of fares said:

"I'd think you'd be glad he isn't!"

No part of the Conference was more appreciated, or more often praised, than the training class of Dr. William Walter Smith. Impressions of a man from correspondence are, however, often misleading. Dr. Sanders Reed went to the Sunday School exhibit, and after looking about a few moments, asked the young clergyman who explained the maps, if Dr. Smith might be seen.

"I am Dr. Smith," said his guide.

"Goodness, me!" said Dr. Reed. "I expected to see an old man. You are a mere boy."

The Rev. Scott Melville Cooke, the rector at Richfield, was most obliging. In fitting up the Conference headquarters he furnished everything that was asked for. Among the things was a young lady of his parish, who could answer all questions, local and general. Her name happened to be Camp. Mr. Hammond of Wilmington remarked to Mr. Camp, the secretary, that the latter need not attend to a certain detail because his sister had already done so, and a New York clergyman, very well acquainted with Mr. Camp in his work in the Bronx, came up to him on the street, saying with some show of interest:

"Doesn't Mrs. Camp want to attend some of the meetings, rather than to stay in the headquarters, answering questions? And how does she happen to know anything about Richfield? Did she used to live here?"

People seem to take the Conference for a Camp meeting!

The chairs had been placed in the grove, opposite St. John's Church, and all was ready for the first open-air devotional meeting. A few sprinkles struck the stone sidewalk, and retreat was had into the church. Only a few clouds were in sight, and Mr. Matthews, in his extempore prayer, asked that the rain might cease and pleasant skies come. Then he followed with a talk on hindrances to answers to prayer, giving as one a selfish motive. That night he preached to a handful of people, rain falling in torrents and lightning and thunder making a veritable bombardment.

"I fear my selfish motive, that of having a large congregation to hear me, had something to do with the storm," he admitted. "But for that motive, it might have gone round by Lake Canedarago."

FATHER OSBORNE ELECTED BISHOP COADJUTOR OF SPRINGFIELD.

THE election of the Rev. Edward William Osborne, S.S.J.E., as Bishop Coadjutor of Springfield, was noted in about half the edition of The Living Church for last week. It took place early on Wednesday morning, August 3d, after a long session of the Synod and on the forty-third ballot.

There was an early celebration on Tuesday, and a high celebration opening the Synod at a later hour, after which the Synod was called to order by the Bishop, and the preliminary business of the roll proceeded. It was discovered that 25 out of 29 clergy were present, and that 25 out of 28 parishes and missions presenting credentials were represented.

The Rev. L. B. Richards, seconded by the Hon. Bluford Wilson, moved that all delinquent parishes and missions be excluded from seats in the Synod. The Bishop ruled that the time for such objection was when the names of such delegates were called and that it was now too late. The Rev. L. B. Richards moved an appeal from the ruling of the chair, and the chair was not sustained, the vote being ayes 37, nays 25. The previous motion of objection was put and a vote by orders being taken the motion prevailed by a vote of: clergy, ayes 24, nays 4; laity, ayes 20, nays 4. The Synod took a recess until 2:30 P. M.

On reassembling, the Bishop read a short address. The Ven. H. M. Chittenden moved the following resolution, which was adopted:

"*Resolved*, That the deputies to the General Convention from the Diocese of Springfield, be and are hereby authorized, at their discretion, to renew the petition to said Convention to set off and erect into a Missionary District a certain portion of the present Diocese of Springfield, according to the plan laid before the General Convention in 1901."

The Bishop read his consent to the election and assignment of duty, and after prayer, the following nominations were made:

(1) The Rev. Johannes Rockstroh, rector of Holy Trinity Danville, Ill., by the Rev. W. N. Wyckoff, seconded by Hon. Chas. E. Hay.

(2) The Rev. James E. Wilkinson, Ph.D., rector of Em-

manuel Church, Champaign, Ill., by Prof. A. G. Hall of Champaign.

(3) The Rev. Alexander Allen, rector of Christ Church, Springfield, by the Rev. J. G. Miller, seconded by the Hon. Bluford Wilson.

(4) The Rev. Daniel I. Odell, rector of the Church of the Annunciation, Philadelphia, by the Hon. M. F. Gilbert.

(5) The Rev. Edward Wm. Osborne, S.S.J.E., Boston, by the Rev. Andrew Gray, D.D.

(6) The Rev. Leslie F. Potter, rector of Grace Church, Kirkwood, Mo., by the Rev. L. B. Richards.

(7) The Rev. Wemyss Smith, rector of St. Matthew's Church, Bloomington, Ill., by Mr. Sidney Tuttle.

The rules of the Diocese require a concurrence of two-thirds each of clergy and laity voting on joint ballot, to affect any election. Eight parishes and missions were disqualified under the delinquency resolution, and when balloting was commenced, it was found that 25 clergy voted, of which number 17 was necessary to a choice; 25 parishes and missions were represented, making 17 also necessary to a choice on the part of the laity. The first ballot resulted as follows:

	Clerical.	Lay.
Rev. D. I. Odell	5	1
Rev. J. Rockstroh	9	8
Rev. E. L. Roland	2	4
Rev. L. F. Potter	1	3
Rev. Alex. Allen	2	3
Rev. J. E. Wilkinson	1	1
Rev. W. Smith	1	2
Rev. C. E. Bowles	2	—
Rev. E. W. Osborne	2	—

On all the early ballots the greater number of votes were divided between Mr. Rockstroh and Mr. Odell, and it appeared as though the race would be between those two priests. It was after the sixth ballot that word was sent to The Living Church,

REV. EDWARD W. OSBORNE.

as published in the earlier edition for last week, to the effect that a choice seemed improbable. At that time Mr. Rockstroh had gained one clerical and lost one lay vote; Mr. Odell had received nine clerical and six lay votes; Mr. Potter three clerical and four lay; Mr. Allen two each; Dr. Wilkinson one each; Mr. Smith two lay votes; Archdeacon De Rosset one lay vote. Father Osborne had received two clerical votes on the first ballot and one each on the second and third, and after [illegible] dropped out, none of the laity having yet voted for him. Mr. Bowles had dropped out after the first ballot. The Rev. W. [illegible] DeWitt of Chicago received one clerical vote on the fifth [illegible].

A recess was taken after the seventeenth ballot, little change of importance having taken place. Mr. Rockstroh had gained one clerical vote; Mr. Odell had lost one clerical and gained two lay votes; and the others voted for were substantially the same. Mr. Smith had dropped out after the eleventh ballot, and scattering votes had at different times been cast for the Rev. H. M. Chittenden, the Rev. H. W. Mizner, the Rev. J. J. Wilkins, D.D., the Rev. J. C. White, the Rev. W. F. Cook, the Rev. L. B. Richards, and the Rev. E. A. Larrabee.

After recess, the work was resumed and was continued for several hours, until in all 42 ballots had been cast. At that time Mr. Odell was slightly in the lead, and most of the other candidates aside from Mr. Rockstroh, had dropped out. Others than those already named, who had received scattering votes during the evening, were the Very Rev. C. M. Davis of St. Louis, the Rev. Andrew Gray, D.D., and the Rev. A. A. Benton, D.D. At that stage the clergy retired for consultation and the laity remained in the hall and also conferred separately. At length the laity sent word to the clergy by the Hon. Bluford Wilson that they had taken an informal ballot and were almost unanimous in favor of the Rev. Edward William Osborne. The clergy returned and reported by the Rev. Dr. Andrew Gray that the clergy were ready to concur in a vote for Father Osborne. The forty-third ballot was then taken at 11:30 P. M., and the Rev. Edward William Osborne, rector of the Church of St. John the Evangelist, Boston, Mass., was found to have received seventeen votes of the clergy and fifteen votes of the laity, being more than the necessary two-thirds. Mr. Rockstroh received three clerical and four lay votes, and one lay vote was cast for Mr. Odell. Father Osborne was thereupon declared elected, and upon motion the election was made unanimous.

The testimonials were signed in open Synod by all the clerical and lay delegates. The Bishop appointed as a committee of Notification, the Archdeacons of the Diocese, the Rev. Messrs. De Rosset, Chittenden, and Roland; and Messrs. Charles E. Hay, M. F. Gilbert, Bluford Wilson, and Col. John H. Simmons. After closing collects and benediction by the Bishop, the Synod adjourned *sine die*.

THE BISHOP-ELECT.

The Rev. Edward William Osborne, who has been elected Bishop Coadjutor, is provincial superior of the Society of St. John the Evangelist for the United States. He was born in Calcutta, India, in 1845, the son of John Francis and Louisa Osborne. He was educated at Gloucester, England, and was ordained deacon in 1869 and priest in 1870, both by the Bishop of Gloucester and Bristol. Prior to 1875 he was engaged in parochial work in England, after which he became a student at Cowley and was eventually professed in the Society. He was sent to Boston in 1877 as assistant at the Church of St. John the Evangelist, which parish was founded about that time, the present Bishop of Vermont being associated in the same work. He continued at that parish until 1890, when he was sent to South Africa with the charge of St. Philip's Church, Capetown, and as such was active in missionary work, both among the whites and among the natives of Africa. He remained in Capetown until 1896, and after a brief period at the Mother House of the Order in Oxford, he returned to the United States in 1898 as provincial superior and as rector of the Church of St. John the Evangelist, Boston.

Father Osborne has been especially successful in work among children, and is the author of three excellent volumes of Church instruction for young people, entitled, respectively, *The Children's Saviour*, *The Children's Faith*, and *The Saviour King*. He is also distinguished as a theologian and as a mission preacher.

THE FLOWER OF CONSTANCY.

On a journey in South Africa with a stranger, we were discussing the value of symbolism in creation; and he said, "Lately I was going through a difficult time, a time of depression and spiritual hesitation, and talking with a friend in that strain; a life of sacrifice began to seem impossible; perhaps I had looked too high, and would have to come down from the heights and take a lower aim. . . . After a silence, my friend held up a little wild flower which she held in her hand, and said, 'This little flower has faced everything on the wild veldt, has gone through hard times, the heat by day, the frost by night; it has held on and never lost heart, and here is the end of Constancy—all that it lived for and suffered for it has gained—its flower, its perfection.' I made no answer, but went home and thought of the flower of Constancy, prayed, and made up my mind."
—*Cowley Evangelist.*

Helps on the Sunday School Lessons

Joint Diocesan Series

Subject—"*The Church of the Apostolic Days.*"—Part II.

By the Rev. ELMER E. LOFSTROM

ST. PAUL'S VOYAGE.

(Christian Influence.)

FOR THE TWELFTH SUNDAY AFTER TRINITY.

Catechism: X., Duty Towards God. Text: Ps. cvii. 23, 24. Scripture: Acts xxvii. 13-38.

IT WAS in the fall of the year 59 that St. Paul's imprisonment at Caesarea came to an end by his deliverance into the charge of the centurion Julius and his soldiers for conveyance to Rome. Two faithful friends, Luke and Aristarchus, found a way to go with him, either as servants or as passengers, paying their way. Without a doubt there were many friends left behind there in Caesarea. In addition to the family of Philip the Evangelist (Acts xxi. 8) there were those who had been helped by the continued presence among them of the great apostle, although as a prisoner. Who can doubt but that there was a farewell service held, in which some of those friends asked that God's protection and blessing might follow the prisoner and his faithful companions?

The voyage, which can only be understood by tracing its course on a map, was a slow and difficult one from the start, and the dangerous season of winter storms drew nearer all the time. The Day of Atonement referred to (v. 9) came that year on the 5th of October. To children living in the Temperate Zone and accustomed only to winters that are cold and frozen, it must be explained that in the Mediterranean, winter consists of a rainy, stormy season, and that it was these storms rather than cold which made it necessary for the sailing vessels of St. Paul's day to tie up when the rainy season or winter began.

The ship was a large one for those days, as it carried 276 passengers and crew, in addition to its cargo of wheat. It may be pictured as having only one large sail with a "yard" or cross-arm about as long as the ship's length, and a small foresail. At the bow was a figure-head standing out conspicuously, and on either side of the bow was a large eye painted. This adds a little interest to verse 15, which reads literally: "Being unable to look the wind in the eye." Instead of a rudder there were two long oars or steering paddles, one on either side, fastened near the stern.

The story of the voyage as given by St. Luke needs but little explanation to make it clear. Men familiar with nautical affairs of ancient times, declare that it is the best and clearest account of a ship's voyage that we have, and that it could only have been written by an eye-witness. The wind called Euroclydon, or Euroquilo as the R. V. has it, was the Roman name for an east-north-east wind: *i.e.*, they called the north wind Aquilo and the east-south-east wind Eurus, so the Euroquilo would be half way between the two. This same wind is now called a Levanter in those seas. The difficulty with the boat spoken of (v. 16, 17) was in bringing on board the small boat that was being trailed behind. This action would be necessary in running before the wind to prevent it from being dashed to pieces against the ship. The "helps" undergirding the ship were a common precaution taken in time of storm by passing cables under and around the hull and then tightening the same by means of a capstain. The "tackling of the ship" that was thrown overboard was the long yard already referred to, and it would require the help of passengers as well as crew to do this; so that the "our own hands" of the A. V. represents the truth, although "*their* own hands" (R. V.) is the better reading. The dismay at the absence of sun and stars for many days (v. 20) can only be fully understood when it is remembered that they had no compass, and therefore could not tell in which direction they were drifting. The quicksands (v. 17) or Syrtis as in R. V., were the famous Syrtis Major on the coast of Africa. They were the terror of all Mediterranean sailors, and although they were far off, the ship was drifting toward those dangerous shoals. Virgil's Aeneas was shipwrecked on them.

Twenty fathoms is 120 feet, and the soundings off St. Paul's Bay at Malta, the traditional scene of the wreck, are the same to-day as those given here.

The lesson committee suggests that we study this voyage as an example of Christian influence. It certainly furnishes a good example of how a man of perfect consecration to the Master as St. Paul was, is a means of blessing to all with whom he is associated. St. Paul left Caesarea as a prisoner, a man whom the soldiers might kill rather than permit his escape (v. 42); but he ends it as practically in command even over the captain, owner, and the centurion in charge of him.

This remarkable position was accorded him because he proved himself entitled to it. Some of the influences he used to win that recognition are suggested by the narrative.

There is (1) *the influence of his earnest prayer.* This was the first step taken to bring a blessing to the ship. Before he did anything else, St. Paul used the divine power of intercession. This appears from verses 21 and 24. In the vision he is told that the lives of all on board have been *given* him. This can only mean that he had *asked* it. The *fasting* shows that it had been an earnest prayer. The others went without food through fear; St. Paul, because of the earnestness of his prayer. Nor was his prayer concerned mainly for himself, as he already had divine assurance that he himself would arrive safely at Rome (xxiii. 11). His example teaches us that we ought to use the influence of our constant prayers for those who are in any way associated with us. Especially when we have friends or relations who are not Christians should we pray for them regularly and without ceasing.

St. Paul added to his prayers (2) *the influence of good advice* (v. 10, 31, 34). On this voyage he knew at its various stages what was the best thing to be done under the circumstances. And this knowledge he did not keep to himself. He told those vitally concerned and who had power to carry into effect the advised action. On life's voyage, do we take such opportunities as are given us to tell those with whom we are journeying, how they, too, may be saved?

To his good advice St. Paul added to his influence (3) *by his own example of faith and trust* (v. 25). When they saw his calmness and confidence and heard his assurance that it was the God whom he confessed to serve who had given this promise, they felt that he himself believed that it was to be fulfilled, and took courage from his cheerfulness. Example speaks louder than words, now as ever. To be of real influence in leading others to the Kingdom, we must add to our prayers and good counsel the example of a life which proves that we ourselves believe that which we tell to others as "Good Tidings."

But because he believed God's promise, St. Paul did not hesitate to help on its fulfilment. He used also (4) *the influence of prompt action when it was needed* (v. 30-32). God had promised that all should be saved. The sailors' proposed action showed both distrust and selfishness. They had the power to save themselves, and they were ready to turn their backs upon those whose lives depended upon their faithfulness. The roll of parishes and missions which have made no offering for missions is a very much longer one than it ought to be, and suggests the searching query whether they are not doing what the sailors did: trying to save themselves and letting others perish whom God wishes to be saved with them. Rather must we follow St. Paul's example and take active steps to carry out God's promised salvation.

There is yet another good example set by St. Paul. He added still more to his influence (5) *by returning thanks* (v. 35). It was this action which really extended his influence more widely than anything else. It was done in the presence of the whole company, and "they were all of good cheer" and obeyed his command. We all pray. Do we all return thanks when we see our prayer begin to be answered? There is a prayer of thanksgiving in the Prayer Book "for the beginning of a recovery from sickness" (p. 290). Is it often used? It is not even a common thing to hear the thanksgiving for a complete recovery (p. 47). Yet if we really trust in the efficacy of the prayers we offer, how can we omit the thanksgiving? It seems to have been this feeling on the part of those poor, shipwrecked people, that this man, who could return thanks at such a time, really felt the protection of the Divine Power, and they, too, gained confidence from his faith. Perhaps thanksgivings show greater faith than do prayers.

Cheerfulness is like music to the soul. It excites to duty, it oils the wheels of affliction, makes duties light, and religion ride swiftly on the wings of delight.—*Selected.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

STUDENTS AT THE UNIVERSITY OF ILLINOIS.

To the Editor of The Living Church:

WILL you kindly permit me to ask the clergy for the names of students expecting to enter the University of Illinois? Through the kindness of a parishioner of Emmanuel Church, the "Guild House" will be opened in September, having accommodations for twenty young men. It is pleasantly situated near the University, and the terms will be very reasonable.

James E. Wilkinson.

Champaign, Ill., August 1, 1904.

PROPOSED MISSIONARY DISTRICT IN EASTERN OREGON.

To the Editor of The Living Church:

IN THE issue of your paper of this date you discuss to some extent the petition of the Diocese of Oregon, asking the General Convention to set off the eastern part of the Diocese as a Missionary District, and your conclusion is adverse thereto. In this article you refer to the refusal of the General Convention three years ago to set off a part of the Diocese of Springfield. I cannot forego the inclination to ask you if The Living Church did not strongly advocate the setting off of a part of the Diocese of Springfield. It seems to me that you favored that measure. Ours is equally meritorious, at least, it seems to me.

I have had considerable correspondence concerning setting off eastern Oregon as a missionary district, and I find that most of those with whom I have corresponded favor the measure. One Bishop suggested that some of the boundaries of missionary districts be changed and that eastern Oregon be placed under Bishop Funsten of Boise, and another Bishop suggested that this part of Oregon be put under Bishop Wells of Spokane. If the General Convention should act according to either of these suggestions, there would be no additional expense for salary of a Bishop. I think that this would be acceptable to eastern Oregon, although I speak for no one but myself. We have no candidate for Bishop here. In fact we have but *one* clergyman, and he is too old for such a position.

I am not familiar with the conditions in the Diocese of Springfield, but it contains in round numbers only 31,000 square miles of territory, while Oregon contains 95,000 square miles. Railroads are few and far apart in Oregon, while I presume there are many railroads in Springfield, affording facilities for travel. I have no knowledge of there being a $35,000 fund willed to Oregon for missionary work. If such a will was made, it is probable the funds are not yet available.

As to the suggestion that a Coadjutor should be elected, I will say that this cannot be done without the consent of the Bishop of the Diocese, and I may add that the Diocese is not able to pay the salary of a Coadjutor. The income of the endowment fund for the support of a Bishop has decreased to such an extent that it lacks more than a thousand dollars per year of paying the salary of the Bishop. It is impossible for this Diocese to pay two men. Relief through the election of a Coadjutor is out of the question unless the Bishop should relinquish all his salary and ask for the election of one.

It has been suggested to me by more than one correspondent, that the General Convention is liable to think that this movement is a plan on the part of western Oregon to unload eastern Oregon upon the general Church and thereby get rid of the burden of financially aiding that part of the Diocese. But there is no foundation whatever for such a claim, because western Oregon does not aid eastern Oregon to any extent. I call special attention to this fact. I have looked at the account of the diocesan missionary fund in the Journal for 1903, given in the Bishop's address, and I find that the points in eastern Oregon, for the year there reported, contributed to that fund $142, and that of this only $29 was paid for work in eastern Oregon. In other words, eastern Oregon put into thi fund $113 more than it took out of it.

I find also that the churches in the see city of Portland, in western Oregon, paid into this fund $374, and that there was paid out of this fund to clergymen in charge of All Saints' mission and St. Matthew's mission in the city of Portland, $400. In other words, Portland churches received from the diocesan missionary fund more money than Portland churches put into this fund. These are facts which should be borne in mind by members of the Convention when they act on the petition from Oregon, because they show that eastern Oregon is not being aided financially by western Oregon, and that the setting off of eastern Oregon will not relieve western Oregon of any burden that she is bearing.

We have had a general missionary for this Diocese a short time, but he resides and does most of his work in western Oregon. Some of the points in eastern Oregon are more than 400 miles from his place of residence, and the travelling expenses are heavy. It is easy to see that a general missionary could not visit points in eastern Oregon very often. There are many points in eastern Oregon that ought to have the services of a clergyman. One man could hardly visit them once a year, and his travelling expenses would probably exceed his salary.

It is useless to say that Western Oregon ought to aid Eastern Oregon. She has not done it and will not do it. If Eastern Oregon is to be aided, the general Church will have to do it. It would be just as reasonable to say that Seattle and Tacoma should support eastern Washington. The general Church supports two Missionary Bishops in the State of Washington. The Church is stronger in Washington than in Oregon. Why not aid missions in Oregon as much as in Washington?

We have here in eastern Oregon from 125,000 to 150,000 people, 11 churches, seven rectories, and, counting the scattered members as well as those attached to the parishes and missions, we have probably five hundred communicants. In all this proposed district we have at present only one clergyman. All these churches are vacant but the little mission at Heppner. This proposed district, comprising nearly 70,000 square miles of territory is not a wilderness. It far surpasses western Oregon in the production of wheat, wool, sheep, cattle, horses, and the output of mines, and it is growing in every way. The Church is decaying here because the field is not adequately worked. We have one self-supporting parish, but it is vacant at present. We have three other churches that ought to become self-supporting in a few years, if they were aided so that they could obtain the right sort of clergy for the work here. We have appealed to the general Church, and we ask to be heard patiently and that our prayer may not be refused because similar relief was refused in some other case. We ask the Bishops and deputies to consider the condition of things in Oregon when they pass on this question, and not refuse relief because they believe that relief should come in some other way. I cannot see hope of any relief from the dreariness that surrounds us, excepting at the hands of the general Church.

W. M. Ramsey.

La Grande, Ore., July 30th, 1904.

[The Living Church made no comments during the months preceding the General Convention of 1901, on the petition of the Diocese of Springfield, or of any other Diocese, asking that the General Convention would set a portion of its territory apart as a missionary district. After General Convention had adjourned, it expressed regret that there had been the discrimination whereby one Diocese was granted the relief that was denied to another. If the precedent already set is to be followed again, it is difficult to see where it will end. There are other solutions to the difficulty which undoubtedly exists in Oregon, and the need of more adequate episcopal supervision there is for the whole Diocese and not merely for the eastern part of it. From the point of view of that larger need, it would seem to us, the subject might better be considered.—Editor L. C.]

A BOY CHOIR IN CHARLESTON IN 1790.

To the Editor of The Living Church:

AFTER reading the article under "Music" in your issue of July 23d, I thought it might be of interest to send you an extract from some papers written by my grandfather (Alexander Jones of Providence, R. I.), who in 1790 was living in Charleston, S. C. He writes: "I, however, frequently attended Saint Philip's Church. I was pleased with the Episcopal service, and specially with the music and chanting of the choir of *singing boys.*"

Sincerely yours,

Philadelphia, August 3. Anne H. J. Yarnall.

THE LESSER SACRAMENTS.

To the Editor of The Living Church:

YOUR reviewer of Father Pullen's book on Unction and the Numbering of Sacraments says, in speaking of the Sacraments: "They are summed up in such a phrase as a visible sign of Divine appointment by means of which sanctifying grace is conveyed." But the twenty-fifth article says just plainly and distinctly that the five so-called sacraments have no divinely appointed sign. "They have not any visible sign or ceremony ordained of God," is the language of the Prayer Book.

MARTIN DAMER.

AS TO PARTICIPATION IN SECTARIAN WORSHIP.

To the Editor of The Living Church:

THE four admirable letters in your issue of to-day leave little to be said. There is, however, one point. All Protestant ministers, being purely and simply laymen, are even less justified in attempting to teach, and preach the Gospel, than would be one of our own lay communicants; for the latter have received the grace of Confirmation, which the former lack.

If it be a sin to commit schism, and divide the Body of the Lord, then Protestant meeting-houses, of all kinds, so far from being buildings erected to the honor and glory of God, are places which contribute directly to the disturbance of the peace of Christendom.

G. W. DUMBELL.

Goshen, N. Y., Transfiguration, 1904.

To the Editor of The Living Church:

THE following resolution, reported by the committee on the Domestic and Foreign Missionary Society, and adopted by the General Convention of 1865, seems pertinent to the discussion on Bishop Brooke's advice as to attendance upon other services than those of our own Church, viz.:

"That persons removing to isolated places, where they will be cut off from the privileges of the sanctuary, should be charged by the pastors from whose immediate care they separate themselves, as they are virtually bound by the vows of Baptism, and by the constitution of the family in the ordinance of God, to maintain the stated worship of the Church in their own dwellings on the Lord's day, and to teach their children diligently in the Catechism and Offices of the Church."

Bellport, N. Y. IRVING MCELROY.

THE POSITION OF CATHOLIC CHURCHMEN.

To the Editor of The Living Church:

ALL your readers should thank you for the statement of your "editorial viewpoint" in your paper of July 30th. The general tenor, and the spirit, of that statement must, I should think, commend themselves to every well-instructed Churchman. But will you permit a little (not unfriendly) criticism on some points?

You say: The Church's "sacraments and rites are of divine obligation." In regard to the sacraments, all will agree; in regard to the rites, your statement seems to conflict with the 34th Article: "Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church"; and, if Bingham may be depended on, it is certainly in conflict with the practice of the early Church, in which at first every Bishop, and afterward every Metropolitan, regulated Rites and Ceremonies in his own jurisdiction, as he judged best. In accordance with this, St. Jerome says "that the custom of one Church was not to prescribe to or overthrow the contrary custom of another."

Will you pardon my saying that there seems to be a misrepresentation (not intended, I am sure) when you say: "The popular Anglican call to unity has been based on the *surrender* of every thing not deemed absolutely essential to the Catholic faith"?

The position of those to whom I suppose you refer is this: that we are not justified in exacting, as a condition of communion, compliance with our own standards in anything not essential. This is very different from *"surrender."* For example: the Church of England and our own American Church, use the *"Filioque"* in the Nicene Creed. No one would require the use of the *"Filioque"* as a condition of communion with the Greek Church, but our not exacting it from others does not mean that we surrender it ourselves.

One other point. All must be pleased to see your declaration that "in using the phrase 'Catholic Churchmen' to describe those who are in general agreement with these principles, it is not intended to deny that other Churchmen also are Catholics."

But, although not intended, I fear that an implied denial is usually understood. When one who submits to the Roman obedience uses "Catholic" as the distinctive name of himself and others in that obedience, we all feel that, by necessary implication, he denies the Catholicity of all who reject the claims of the Papacy. A similar denial must seem to be implied when men of one school use the word as the distinctive appellation of themselves and those who agree with them.

Very truly yours,

ROBERT ATKINSON.

[It is a pleasure to reply to criticisms of so kindly a nature.

(1) The Church's "sacraments and rites are of divine obligation." The intention was not to affirm that particular rites of national Churches are universally "of divine obligation," but that, the Church having been clothed with authority to establish rites, not necessarily uniform in all places and at all times, those rites, when set forth, are "of divine obligation" to those within the jurisdiction of the Church setting them forth. This position is taken on the general ground that "The Church hath power to decree Rites or Ceremonies" (Art. XX.). It is obvious that she can have such power only by divine commission, for thus alone has she acquired any authority whatever.

(2) The expression, "surrender of everything not deemed absolutely essential to the Catholic Faith," as constituting one part of "the popular Anglican call to unity," was not intended to imply that Anglicans would necessarily surrender such practices, but (following the popular interpretation of the Chicago-Lambeth platform) that unity was invited on the express ground that the wealth of spiritual privileges within the Church would be withheld as a "bait" to attract such reunion with those who do not value them. We do not imply necessarily that such withholding in particular cases would be wrong, but only that such a tender of the good offices of this Church in the interests of reunion was precisely the opposite policy to that which Catholic Churchmen believe both to be right and to be attended with hope of ultimate, though necessarily slow, success. And that Catholic Churchmen are right is shown by the fact that not one of the Protestant sects made any permanently favorable reply to the overtures on the side of Protestantism, while three different bodies of Catholic Christians at home and abroad are now treating of the practicability of reunion with this Church on the Catholic side.

(3) The phrase "Catholic Churchman" no more implies exclusive possession of Catholicity in one section of the Church alone, than does the name Democrat assumed by one political party imply that members of that party alone believe in a democratic form of government. Party names are a necessary evil, for a group of men having special objects in common must necessarily be referred to by some specific term, since thus only is it possible to designate the group. The phrase Catholic Churchman is intended to imply a desire to restore in the Church everything that is involved in the Church's character as Catholic. It is an unpartisan desire, and as far as possible, those agreeing to it seek to avoid the party spirit; but when necessary to refer to such Churchmen as distinguished from other Churchmen who are not avowedly acting on the same principle, some form of designating the former becomes necessary, and the phrase in question has been commonly accepted for the purpose. The mis-use of the term by Roman Catholics, cited by our correspondent, is one of the reasons why Catholic Churchmen seek to restore the term to its right meaning.

We thank our correspondent for the opportunity of making these explanations.—EDITOR L. C.]

CELTIC CROSS BANISHED.

A singular chapter in ritualistic controversy was brought to a climax at Bandon, County Cork, Ireland. Visitors to that quaint old town now see standing in a public street a Celtic cross, bearing the inscription:

"This cross was cast out of the Kilbrogan churchyard, Bandon, by the rector, churchwardens, and select vestry, April 27th, 1903, as being Romish, ritualistic, and idolatrous. A subsequent application for readmission was refused, and such refusal was upheld by the decision of the Cork diocesan court, November 21st, 1903. It is now erected here to vindicate the insult offered to the cross."

The story of the stone is peculiar. It was first erected in Kilbrogan cemetery over the grave of "Jack" Applebe by his sister. "Lest we forget Jack Applebe," the inscription on it began, and it ended: "He did his work and held his peace, and had no fear to die." The church authorities objected to the Celtic cross, but the lady declined to remove the tombstone, and so the authorities moved it themselves. They put the ejected cross in a lane covered by a tarpaulin.

Then an appeal was made to the diocesan court, which included a high court judge, and though the court had no fault to find with the cross, it could not interfere with the discretion of the local church authorities. After this marauders made a descent on the laneway, and stole the cross from the tombstone. The police took up the matter, and the missing section of the tombstone was restored mysteriously. The rural district council of Bandon after this decided on an unprecedented course. They voted a public site in the most prominent part of the town of Bandon for the erection of the tombstone, the old inscription giving place to the one it now bears. —*Ontario Churchman.*

IF WE would speak well, we must learn to speak little.—*Selected.*

Literary

Religious.

The Book of Genesis. With Introduction and Notes. By S. R. Driver, D.D. New York: Edwin S. Gorham. Price, $4.00.

This constitutes one of the Westminster series of Commentaries, appearing under the general editorship of Dr. Walter Lock.

Dr. Driver is the most prominent English advocate of the view of the constitution and dates of the various parts of the Pentateuch which is most generally held to-day among critical scholars. He devotes the opening portion of his Introduction to expounding and defending this view, in its relation to the Book of Genesis. He thinks that this Book probably assumed its present form by two main stages. "First the two independent, but parallel, narratives of the patriarchal age, J and E, were combined into a whole by a compiler, who sometimes incorporated long sections of each intact (or nearly so), and at other times combined elements from each into a single narrative, introducing occasionally in the process short additions of his own. . . . The whole thus formed (JE) was afterwards combined with the narrative P by a second compiler, who, adopting P as his framework, accommodated JE to it," omitting and adjusting for unity. "One chapter (xiv.), the literary style of which distinguishes it from both JE and P, he incorporated from a special source. J stands for a writer who, among other peculiarities, uses the Divine name Jehovah; while E stands for a writer who prefers the name Elohim. P is a priestly writer. Dr. Driver considers that J and E date from the early centuries of the monarchy and that P belongs in its main stock to the age of Ezekiel and the Exile.

He gives in some detail the peculiarities of these three documents and their characteristic phrases, thus affording data for testing his position. But he does not undertake any extended argument for the dates which he assigns, preferring to refer the reader elsewhere, in particular to his own *Introduction to the Literature of the Old Testament*, pp. 122-159.

That the Book of Genesis is of composite structure, more or less, has been recognized by many writers of many ages, including many who hold that its present form is on the whole due to the work of Moses. It is the contention that the various documents are post-Mosaic, and the very precise way in which the divisions are made (in a literature several thousand years old, and on the basis largely of internal evidence) that cause controversy. Our own position is that Dr. Driver's contentions are not proved. The evidence is not sufficient to overthrow the weight of tradition. No doctrine is at stake, fortunately; but, as many a comment in this volume shows, the exegetical consequences of the new views in criticism are very important indeed.

Like many other recent writers, Dr. Driver fails to distinguish between the *definition* of inspiration—*i.e.*, what the Church means by saying that the Scriptures are inspired—and *theories as to its method*. The Church certainly means something more than vague generality when she speaks of inspiration. She means at least that the Bible is of Divine authority *throughout*. How it came to have such authority, and for what purpose any particular part of Scripture is included, is another matter; and must be ascertained, if at all, from a study of the Scriptures themselves. In particular, since, as all are coming to see, the purpose of inspiration is other than scientific, we do not need to prove that Genesis anticipates the results of modern historical and physical research in order to believe that its narrative portions have Divine authority in their biblical or sacred bearing. The narrative framework may in cases exhibit human limitations, and yet have Divine authority for the Divine purpose. It is then equally inspired with the rest of Scripture, although no other interpretation or use thereof has Divine sanction except its sacred interpretation and use. The Holy Spirit may employ a narrative which, if divorced from its scriptural connection, would fail to stand the test of historical criticism. This failure does not militate against a belief in its Divine inspiration so long as, taking the age of its writing into account, it remains a suitable vehicle of the Divine message to that age.

Having these thoughts in mind, while we refuse to admit that modern science and history necessitate a modification of the *doctrine* of inspiration, as distinguished from *theories as to its methods*, we acknowledge Dr. Driver's right to maintain that the early portions of Genesis have little historical value. Considered apart from their biblical use, they contain the traditions and historical ideas of early ages—far from exact. Attempts to harmonize them with modern knowledge are as futile as they are unnecessary. The race is much more ancient than biblical writers thought. The six days of creation may not be taken scientifically, either as to duration or as to the order of creation and development. The narrative of the deluge is not what we should call a historical narrative; at least not in particulars.

Even the narrative of the fall need not be regarded as historical. Certain ancient fathers treated it as largely allegorical without incurring any suspicions of heterodoxy. But we have one important criticism to make of Dr. Driver's argument in this connection. On page 36 he says: "The evidence of archæology, geology, biology, and allied sciences points to the conclusion that man, so far from having begun his existence upon the globe in the happy surroundings of an Eden, has slowly emerged from a state of savagery," etc. Yet on page 54 he says: "Of the actual beginnings of man upon this earth we know nothing." The truth is, that in the nature of the case, modern investigation cannot trace the indications of man's early state back of the time when he began to use implements and build buildings capable of being preserved. Confessedly our primitive parents left no such traces, and therefore scientists are quite unable to disprove the correctness of the belief that they enjoyed special and supernatural conditions—such as are hinted at in the biblical narrative of the fall. All that can be maintained is that, when men began to use implements, they were in a savage condition. The addition of moral failure to the intellectual simplicity of our first parents would result very quickly in savagery, of course.

We have left ourselves but brief space to estimate the value of Dr. Driver's work as an exegete. He is very thorough, painstaking, and reverent; but no one can give himself so fully to the work of a critical expert as he has done and be capable of producing an all round commentary of the best kind. The critical standpoint is too much in evidence, and many of the teachings of the Book of Genesis suffer neglect at our author's hands through inability to assume the standpoint which is necessary in order to discern their presence and exegetical validity.

But, while we still need a modern commentary of Genesis which will remedy these defects, without blinking the results of modern scholarship, Dr. Driver has produced an exceedingly important book; one which will probably be regarded as a standard work in the department of biblical criticism, even though it should prove to be subject to correction in certain of its contentions.

Francis J. Hall.

A Critical and Exegetical Commentary on Numbers. By George Buchanan Gray, M.A., D.D., Professor of Hebrew and Old Testament Exegesis in Mansfield College, Oxford. New York: Chas. Scribner's Sons. 1903. Price, $3.00 net.

This volume belongs to the International Critical Commentary, designed to be "international and interconfessional," and "free from polemical and ecclesiastical bias." "Historical and Archæological questions, as well as questions of Biblical Theology, are included in the plan . . . but not Practical or Homiletical Exegesis."

There is, of course, a place for such Commentaries, but we shall be glad when our biblical scholars shall turn more often than they do at present to the work of direct exposition of the Divine and spiritual meaning of the Scriptures. The press teems with criticism.

However, this Commentary must be estimated on critical grounds. It falls in line with the views of German critics. The Book of Numbers is regarded as post-Mosaic, and made up of three documents, J, E, and P. Its historical value is not reckoned as high. Much of the book is declared to be wholly unhistorical.

A Commentary is not intended to be light reading. This work is certainly not light. There is indeed much of the "dry light" which is now thought to be necessary in a scholarly work. The work is scholarly, and shows much painstaking, as well as a profound scepticism as to the possibility that the writer (writers we ought to say, no doubt) knew as much about the Israelitish wanderings as the modern critic does.

When shall we have a school of biblical commentators who unite critical learning with a sound theological instinct?

Francis J. Hall.

The Messages of the Psalmist. By John Edgar McFadyn, Professor in Knox College, Toronto. New York: Charles Scribner's Sons. Price, $1.25 net.

The Titles of the Psalms. Their Nature and Meaning Explained. By John William Phistle. London: Henry Frowde.

An undying interest attaches to the study of the Psalms which, more than aught else, mirror the religious life of the world. Vol. V. of *The Messages of the Bible* is devoted to the Psalter, concerning which the author worthily writes in his preface: "The Psalter will live as long as men are moved by the impulse to praise and to pray. It anticipates and expresses the profoundest emotions of the spirit. Its simple, penetrating words have a strange power over the human heart; and, in the more solitary moods of the soul, it can touch to thoughts too deep for tears. Every fresh study of it confirms the conviction that it will ever prove itself a veritable gift of God to all who 'taste and see.'"

A vast deal of information is given in Mr. McFadyn's handy volume, and it is well that he treats the Psalter mainly from the devotional standpoint. We might wish that he saw Christ more clearly and more constantly in the Psalms (St. Luke xxiv. 44). We much prefer the rythmical Prayer Book Version to Mr. McFadyn's "Freely Rendered in Paraphrase." The eclectic grouping of scattered Psalms under devotional heads, such as "Psalms of Adoration." "Psalms of Petition," etc., as over against the Psalter's own division of itself just as it stands, seems to us fanciful and not altogether

worth while. Yet we have learned not a little from Mr. McFadyn's work, and we wish it might be generally read; premising, however, that Bishop Alexander's *Witness of the Psalms to Christ* will still be needed for the higher consideration of this subject, from the Churchman's point of view.

Even the titles of the Psalms are of interest, and to their study Mr. Thirtle devotes an entire volume. The subject is one of such uncertainty, that necessarily a theory advanced can scarcely claim to be more than speculative. Mr. Thirtle finds his "lost key to the titles of the Psalms" in Habakkuk iii., where, it will be remembered, the liturgical note stands at the close, while at the beginning we find the literary or historical note. This leads the author to conjecture that in the Psalter there has been a general mix-up, the liturgical note (sometimes with accompanying words) being separated from the Psalm to which it really belongs, carried forward, and attached to the Psalm which follows. A careful study of the Psalter will probably lead one to conclude that, while in certain cases this seems plausible and clears away apparent difficulty, in other cases the theory is manifestly untenable. The subject, after all, is for experts, and does not disturb the devotional fervor of ordinary Psalm-lovers.

Other interesting questions concerning the Psalm-titles are examined in this volume, at the close of which is printed the Psalter (Revised Version) "with titles discriminated and briefly explained."

E. W. W.

The Teaching of the Gospel of John. By J. Ritchie Smith, Minister of Market Square Presbyterian Church, Harrisburg, Pa. Chicago: Fleming H. Revell Co. pp. 406.

We have in this book an exceedingly valuable and suggestive study of the Doctrine of the Apostle of Love, expanded rather freely, for the benefit of those "who desire a more intimate acquaintance with the Word," so as to cover the Doctrine of the New Testament in those places where St. John does not afford adequate data. The title is a misnomer; for the book deals with the Doctrine of St. John in most cases far more truly than with that portion of it which is given in the Gospel. The style is clear and easy, and the matter is presented in a way to interest those who are not trained scholars. In fact it is a book for the man of the street, rather than for the student. The chapters are very well arranged, systematic and logical in their presentation of the subjects. It would be invidious to select out of the eleven chapters any one for special commendation, but perhaps that dealing with the connection between St. John's Gospel or Christ as revealed in it and the Old Dispensation is one of the best. Particularly good, too, though one must write *caveat* after certain phrases, is the discussion of "Son of Man" in the chapter on "The Word—His Earthly Mission." One phrase especially is liable to misconstruction: "The two natures form one Person." The author is loose in his phraseology in this place rather than faulty in general in his theology as to the Incarnation.

Another excellent characteristic of the book is the terse, epigrammatic way in which he sums up the argument, and in his careful studies of words, as for instance of "love," p. 277*f*.

The critical attitude is distinctly conservative, the authorship of both Gospel and Epistle and of the Apocalypse being ascribed to St. John the son of Zebedee.

It is when our author passes from the doctrine of God, of Man, of Sin, to that of the Church and Salvation that our agreement must cease. He makes the distinction that is proper between Regeneration and Conversion; but denies the Catholic teaching as to the former when he separates it from Baptism.

But it is in the chapter on the Church, which he adds for fulness, that our author shows his sectarian bias. And yet it is just this chapter in which part of the value of the book is found, for it presents the Protestant view of the Church with fulness and precision. The chapter deals with "the Nature, the Organization, the Unity, and the Extension of the Church." He states his main position in these words: "Wherever man believes in God and God dwells in man"—that is to say by faith, for so alone does he admit this can come about—"there the Church is found, and only there. A believer, a company of believers, that makes the Church, and that alone" (p. 291). "The true Church is the company of them in whom the Spirit of God abides" (p. 300). "They only are in the Church who are in Christ, for the Church is the company of those who are renewed and sanctified by His Spirit."

The old misbelief of the Visible and the Invisible Church comes forward and organization, form, ministry, and Sacraments are all treated as wholly indifferent. Mr. Smith falls into the error which he enunciates in his closing paragraph of dealing with one type alone. Because St. John does not expand the Church, a theory which Westcott in *Catholic Principles* has shown is not to be looked for, therefore on the argument from silence of the Church as the Body of Christ, her Kingdom, has no organic existence, and the true Christian Unity is that which will "recognize in every branch of the Church a member of the one body of which Christ is the head" (p. 319). What he means by "every branch" is shown by the sentence on p. 297: "The Congregational, the Episcopal, the Presbyterial orders may all find support in Scripture, and none of them involves so radical a departure from the New Testament type that it may not be counted a branch of the true Church of Christ."

All this, we say, is of the very first value to us as Churchmen, for it gives us in the words of a Presbyterian minister of no mean ability and of conservative yet scholarly instincts, the true Protestant position on this all-essential question, and shows the lines on which we must carefully instruct our people if they are to avoid the errors of this way of thinking.

The book is well printed and made. The indices are fairly adequate. There is an evident misprint on p. 216, where a Latin quotation from Luther begins "*Aw*" instead of "*An*."

C. S. Lewis.

A History of the Matrimonial Institutions. Chiefly in England and the United States. With an Introductory Analysis of the Literature and the Theories of Primitive Marriage and the Family. By George Elliott Howard, Ph.D., Professional Lecturer in the University of Chicago. 3 vols., 8vo. University of Chicago Press, 1904. Price, $10.00.

Dr. Howard has given us a monumental work—rich in detail and containing a bibliography that is well nigh exhaustive.

It has three parts. The first, which contains 250 pages of Vol. I., treats of the various theories touching primitive matrimonial institutions. He concludes that monogamy held the field with primitive man, this giving way to various forms of polyandry and polygamy, these in turn giving place in highly civilized societies to monogamy. While we accept this conclusion, we cannot agree with the supposition that appears all along, that the race began its existence on the savage level.

The second part runs to 337 pp. in Vols. I. and II., and treats of English Matrimonial Institutions. Incidentally the Rise of Ecclesiastical Marriage is dealt with at large; and it is here that the author shows his most serious limitations. He regards Marriage as properly a secular institution and contract, over which the Church ought to have no control. He does not understand the sacramental idea, but dismisses it somewhat impatiently as a disturbing factor in the development of society. He exaggerates extremely the part which asceticism had in forming ecclesiastical ideas of marriage. The Church never looked upon marriage as "but a remedy for fornication." We notice that he regards the resistance of Churchmen to the "deceased wife's sister" bill as attesting "the amazing tenacity of theological prejudice." Watkins' valuable work on *Holy Matrimony* is regarded as an instance of theological narrowness. He is unable to understand why those who consider sacramental marriages to be indissoluble should admit the dissolubility of unions with unbelievers. A little sacramental theology would have enlightened him on this point.

The third part treats of Matrimonial Institutions in the United States. It take up 632 pp. of Vols. II. and III. His researches are wonderfully minute and full. The Colonial period is abundantly considered, and there is an account of the remarkable practice of "bundling" which prevailed among the Dutch and New England colonists. The laws of the various states are treated of at length.

The subject of Divorce receives much attention throughout the work. Dr. Howard has no use for the notion that any form of marriage is indissoluble. He believes that the marriage tie should, under normal circumstances, be permanent, but he rejects the opinion that divorce with an allowance of re-marriage is conducive to immorality when properly regulated.

The work ends with a long and exceedingly valuable *Bibliography*, followed by a *Case Index* and a *Subject Index*.

One who wishes to study the subject of Marriage very fully will find this work indispensable. But we cannot commend all the positions taken in it, and the writer's inability to do justice to the religious aspects of the subject mars his work seriously.

Francis J. Hall.

Honour Towards God. By John Kelman, Jr., M. A. Chicago: Fleming H. Revell Co. Price, 35 cts. net.

A most helpfully suggestive little work consisting of eight short essays on such subjects as: "The Value of a Point of View"; "Life as an Affair of Honor"; etc. In all of them the writer tries to show how God is trusting us.

Religion in Homespun. By F. B. Meyer. Chicago: Fleming H. Revell Co. Price, $1.00 net.

The well-known English clergyman and writer of many books has produced a valuable work under the above title. He deals with nearly every conceivable aspect of daily life and what it might and should be when influenced by the Christian religion. We especially liked the chapter where he writes, "On Making the Best of Things." Such, for instance, as "A Sleepless Night;" "An Accident, of a Hard Sphere, An Unfortunate Marriage, Family Trials, Getting Old, Your Limitations."

The last published volume from the pen of the late Bishop Huntington was entitled *Personal Religious Life in the Ministry*, and was issued by Thomas Whittaker. A special interest attaches to it, as, the subject matter of the work having been delivered in the form of lectures at the General Theological Seminary, fifty-five members of the senior class united in a request for their publication, to which the Bishop kindly acceded.

The Family Fireside

DOLLIE'S EDUCATION.

By Virginia C. Castleman.

III.

IN THE drug store on the corner next to the cottage where lived Dollie's aunt, a young clerk waited behind the counter, putting up prescriptions, making pills and powders; in short, attending to the various duties that fall to the lot of an assistant in a country pharmacy.

Often, during the long days of some unusually healthy season, this same young man, Samuel Snobs by name, was to be seen leaning upon the low window sill, watching the passers-by with an intent and interested air; and somehow, the hours of 9 A. M. and 3 P. M. came to be most favorable for this pleasant occupation. Thus it happened that Dollie Miller's pretty face and figure became familiar to our observing young pharmacist. It was not, however, by a gradual process that he fell in love. One day, as Dollie was passing the drug store, her unconscious glance was attracted by the bright-colored glass adorning the large front window; accidentally (on her part) her gaze met that of Samuel Snobs; who was peering admiringly upon her form behind the treacherous ornament. Dollie gave a start, blushed deeply, and walked quickly on; but the deed was done. Upon the heart of young Snobs, the image of Dollie Miller was indelibly impressed. He had once or twice before thought himself in love, he was now convinced that those slight twinges of pain about his vital organ were but the fore-runners of this fatal attack, as the faint rumblings of an earthquake before the final dread shock. Yes; the foundations of his nature were rudely shaken. He continually saw a pair of soft blue eyes peeping out at him from the long row of bottles upon the shelves; and the Latin names became all at once easy to his tongue, since they one and all resolved themselves into the name of "Dollie Miller"!

Samuel was an aspiring young man, as well as a jovial one. He also added to these personal charms that of a tall figure, at present inclining to the angular; but Samuel was only nineteen, and it was to be expected that coming years would expand him both in mind and body.

Nobody knew that Samuel thought of Dollie, or Dollie of Samuel; at least, no one was supposed to give the matter any consideration, although Mrs. Grundy's residence was near by. Truly, it was worth some manoeuvring to catch a sight of Dollie's bright countenance those cold winter days as she tripped back and forth in the merriest way, her long brown cloak with its scarlet linings clinging about her graceful figure, and a red toboggan cap set back on the brown hair which the wind delighted to use as a plaything.

Dollie herself was developing in many ways. She had come to like the "great masters" upon closer acquaintance; something in their noble music touched the finer chords of her nature; even the queer little skips and runs in the Chopin waltz she was learning, interested our young pianist, though she was still far from being a classical performer.

One day in January, after Dollie's return from "Uncle Jimmy's," where she had been spending the Christmas vacation, there came a fine snowstorm. For a week previous the weather had been variable—warm, cold, windy by turns—the banks of clouds in the north and west now spread out like a dark curtain above the earth; one by one, the snowflakes glided down; then, gathering strength with numbers, they came faster and faster in a rollicking dance-like manner; again a little while, and a white shroud enveloped the world. The snowstorm lasted a day and a night; then the wind came and tried to pile up the soft white mass around the gateways and along the roadsides. Suddenly out of the thinning cloud curtain burst the sun, glorious in splendor, defeating its rival, the wind, after a few hours' content.

Dollie Miller, seated at her schoolroom desk near the big double window, smiled to see the ray of sunshine aslant her book; and the list of Roman Emperors she was committing to memory became much mixed in her mind; there was certainly no *Samuel* among them, though the name persisted in asserting its prominence.

And Mr. Snobs, looking out from behind tall glass jars filled with various compounds, rubbed his hands gleefully, hearing in imagination the music of coming sleigh bells. Sleighing cannot, however, go on forever, and in Virginia the season is a short one. Spring days come early, bringing new delights; spring passes into summer, and the breath of June roses scents the air.

June brings commencement days; and at the Institute all was astir with preparation for the annual fête. Promptly at 8 P. M., amid the crowd of spectators, appeared Mr. Snobs, arrayed in evening attire, a rosebud reposing in the buttonhole of his frock coat; in one hand a silver-headed cane; in the other, a bouquet of red and white roses (the Institute colors), which he vainly tried to hide from public view.

The music, recitations, reading of essays, and delivery of prizes and medals followed by the annual address (by the Rev. Joshua Pragg)—all were over at last, and the farewells were being said. Dollie had acquitted herself creditably, and was the happy possessor of a music medal and a bouquet of roses! A few days later Uncle Jimmy drove up in the dayton to carry Dollie home, "bag and baggage."

"If we live, an' nothin' happens, ma'am," said the farmer to Mrs. Fay, "I'll bring Dollie back again next year, so's she kin git her diplomy. Me an' Cinthy's mighty much obliged to you, ma'am, and' to Miss Byrd (Dollie's powerful fond o' Miss Byrd) for bein' so keerful o' Dollie. She's made a sight o' progress, the folks say, since she come to the Institute, an' I'm real proud she's been such a good girl, ma'am."

"We'll look for you both next September," replied the Principal, while Miss Byrd walked to the gate with her favorite pupil, Dollie being dissolved in tears.

IV.

An early frost had tinged the woods with autumn hues; once again, groups of girls stood about the porches of the brown house on the hill; bright faces looked out through vistas of the purple and red Virginia creeper that festooned the network of wires upon the end of the school piazza, and the sound of merry laughter enlivened the place.

But no Dollie Miller appeared. School had been in progress several weeks, when, one afternoon, "Uncle Jimmy" was ushered into the library where Mrs. Fay and Miss Byrd were examining a lot of new books.

"I reckon, ma'am, as how you'd given me an' Dollie up for a bad job," said the farmer, looking from one to another of the ladies, and nervously fingering his broad-brimmed hat. "To tell the truth, I had 'lowed to bring Dollie back to school last week, but things is gone contrary-like."

"Dollie isn't ill?" queried Mrs. Fay.

"No'm; she's enjoyin' fust-rate health—'tain't that—confound the fellow. Excuse me, ladies, I'm that upset, I ain't got the usual supply o' sense on hand, an' that's the truth. You know as how I've been set on eddicatin' Dollie, an' it's a disappointment to me an' Cinthy not to have Dollie finished up, so to speak, as we calc'lated on, an' the money lyin' in bank this minute."

Here Uncle Jimmy drew from the depths of his trousers' pocket an immense red kerchief, and there ensued a vigorous mopping of his flushed countenance.

"Dollie's agoin' to git married!" he ejaculated, presently. "There's the matter in a nutshell, ma'am. You see, that fellow Snobs has kep' acomin' to our place every Sunday, reg'lar, this summer, an' always pretendin' to have some special business to call him to our neighborhood, an' I didn't think nothin' on it, 'cause his father an' me growed up together like two twinses; but t'other day he come 'round to where I was workin', an' 'Uncle Jimmy,' says he, 'let me help you with that job.'

"'I don't mind if you do, Sammy,' says I. 'Jes' take hold o' this board a minute, will you?' I was planin' a board real quiet like.

"'Uncle Jimmy,' he says, presently, 'I'm a real pharmacist now—did you know it?'

"'No, Sammy, how does that happen?' says I, kind o' 'stonished-like.

"'Mr. Spicer's been givin' me lessons straight along,' he says, 'an' las' week I went to Richmond and took an eggsamination, an' they give me a certifikit to set up shop where I pleases.'

"'An' what good's that goin' to do you, Sammy? Kin yer set up a business without any cash, me boy?'

"'No, sir,' says he, 'but father's goin' to help me a bit, an' I'm goin' to buy a share in the business—Spicer talks o' makin' me the junior partner, as soon as I pay him a few hundreds.

Uncle Jim,' says he, 'don't you think I ought to have a house o' me own? A cottage, you know, jes' big enough for a bach'lor to keep house in?'

"'It's my opinion, Sammy,' says I, 'that a house, howsomever big or little, ain't no 'count 'less there's a housekeeper to look after it; so's you better give up that projick, me boy, till you've got a start in the world.'

"'That's what I was thinkin', Uncle Jim—'bout havin' a housekeeper, I mean. Don't you think I could find some likely girl as would accep' the position?'—an' there stood that young rascal, smilin' as innocent as a lamb, atwirlin' that skimp o' a mustache o' his'n. I begins to ketch on to his impudence, but I keeps on planin' the plank, an' he awatchin' me pretty close.

"'Uncle Jim,' he says, presently, 'don't you think Dollie's a mighty pretty girl?'

"'No'; says I, 'no, she ain't pretty now; she's sort o' growed out o' it since she was a little girl, an' went to the Institute to learn to be a teacher.'

"I see Sammy's mouth atwitchin', an' I felt like laughin' some, too, but I pretends not to take notice.

"'I s'pose you won't mind my askin' Dollie if she'll keep house for me, Uncle Jim?'

"Git out o' here, you sneakin' rascal, an' don't show your face agin' till you git some sense in that big head o' yourn,' says I. I was that mad I couldn't see straight, ma'am. But when I come to the house to supper, there was Dollie, pretty as a pictur, hangin' round to wait on me, coaxin' me into a good humor with her soft ways; an' I declare it's the truth, before bedtime come, that child had me promise to let her marry Sammy, 'stead o' comin' back to school.

"'Uncle Jimmy,' she says, 'let me try housekeepin' a little while for a change'—those was her very words, an', like a fool, I went an' promised to let her have her way, ma'am."

"Aren't you afraid to let such a young couple start out in debt, Mr. Miller?" asked the Principal, vainly endeavoring to look her disapproval.

"Her Aunt Cinthy's goin' to fix them up in the housekeepin' line; an' I reckon," added the farmer, sheepishly, "I reckon Sammy's pa an' me will settle it 'bout buildin' 'em a cottage an' gettin' the boy a share in the business. We won't charge 'em int'res', neither."

"I'll miss Dollie very much," said Miss Byrd. "You must give her my best wishes for a happy life as Mrs. Samuel Snobs!"

Uncle Jimmy's hitherto dolorous countenance was instantly beaming, and he chuckled loudly as he said, in parting:

"I've got Dollie there, Miss Byrd. She ain't goin' to call herself 'Dollie Miller' in the futur', but plain Mrs. Snobs—that's wuss than Dollie Stubs, as I've told her a dozen times. Yes, I've got Dollie there, ma'am. Good-day, ladies, an' a prosperous year to both."

[The End.]

CONSEQUENCES.

MR. MALLOY send he consequences to you, and tell me to ax you will you len' him a wheelbarrow."

"Mr. Malloy is quite welcome to my wheelbarrow," replied the surly old Caucasian who received the request, to the affable colored messenger who had brought it. "Mr. Malloy would be welcome to everything I have to lend, but you can take his consequences back with you. I do not want them."

"Old man Stanley knew I had said *compliments,*" observed the borrower, in telling this story, "but I don't blame him for not wanting my *consequences.*"

"No," thought a philosophical listener; the trouble is that we too often have to take consequences that we should rather not have, and that really belong to someone else. Poor Miss Spofford has had to take one of Mr. Malloy's consequences in losing a really good position as governess. She was giving perfect satisfaction in the Murray family until he had to say she was setting her cap for young Murray. He said it in a jest, of course, as she is ten years older than the boy, but Mrs. Murray cannot take a joke, and when the next day, she saw her son give the governess a bouquet of violets that he had just gathered, she raised such a row, as that dutiful son expressed it, that Miss Spofford immediately went up stairs and packed her trunk.

But Mr. Malloy did a great deal more harm than that when he visited his sister in the city, some years ago, and on hearing her say that a working girls' Home in which she was interested, had failed to pay expenses that year, remarked (in jest, of course), "Oh, I dare say that venerable-looking matron is feathering her own nest." He said this in the hearing of his sister's housekeeper, who shortly afterwards succeeded to the position of matron of that working girls' home. "Mr. Malloy can never say it of *me* that I am feathering my own nest," observed the new matron. And he never could. But it was said of her by numbers of poor women that, in order to make the establishment pay expenses, she invariably seized the first pretext for getting rid of any inmate who happened to fall into arrears for board, thus defeating the very object for which that benevolent institution had been opened.

The consequences of an imprudent speech were thus borne, not only by the careless speaker himself, but by inoffensive women whom he would have been the last person in the world to injure intentionally.

And the pity of it is, that, in speaking and acting there are too many Mr. Malloys of both sexes. They ignore the possible, even the probable consequences of their words and deeds, and go on in careless unconsciousness of the mischief, oftentimes the positive evil they have accomplished. They send their consequences to their neighbors without knowing it, and these consequences cannot be promptly sent back, but have to be accepted, no matter how unpleasant they may be.

A young doctor who is struggling to build up a practice in a neighborhood where he is a comparative stranger, may force a smile when he hears that some influential man (who knows no more about medicine than he does of astrology) has openly expressed his disapproval of the doctor's treatment of a late case of illness, one that terminated fatally, but he looks grave when he finds that another doctor has been sent for by a friend of that influential man.

It is true that the new pastor of St. Ruth's is not a stickler for total abstinence, but that is no reason why he should have to bear the consequences of Miss A——'s pert assertion that the new pastor was a total abstainer from water as a beverage. Cold looks and small congregations, taken as consequences, are a very serious matter, but Miss A——'s careless and untruthful speech must needs be lived down not only by herself, but by her victim.

"My gun shoots at both ends," remarked a Texas hero when he was knocked down by the recoil of his shotgun. It seems a pity that careless speeches should not act like recoiling firearms, so the persons who make them should at least share the unpleasant consequences with those about whom they are made.

C. M.

DANGER IN CHEAP CANDIES.

Cheap candies are not only often poisonous, but are badly adulterated with glucose, cornstarch, and white clay, writes Prof. Louis B. Allyn in *Good Housekeeping.* A sample recently purchased contained nearly five per cent. of the latter substance. Glucose or starch sugar is now produced in enormous quantities, both in this country and Germany, from corn or potato starch. It is used chiefly in table syrups, candies, as food for bees, in brewing and in adulterating honey. The process of manufacture is interesting, and in short is as follows: The starch is boiled with dilute sulphuric acid from fifteen minutes to two hours, according to the apparatus used; the longer the action the greater the percentage of glucose produced. The excess acid is removed by treating the solution with chalk, animal charcoal, and by filtering. The filtered solution is evaporated to a syrupy consistency and sent to the market under the name of "glucose," "mixing syrup," etc. When evaporated to dryness the solid product is known to commerce as "grape sugar." The main question is whether candy made from glucose is unwholesome? The answer is, it is not, provided such glucose has been freed from possible arsenical contamination through the sulphuric acid used, the lime removed, and provided the reprehensible practice of bleaching with sulphurous acid has not been followed. Candy made from glucose may frequently be detected by its lack of sweetness and its extreme brittleness. Much of the stick candy is composed largely of glucose, to which a small quantity of cane sugar has been added to increase its sweetness. A great deal of palatable and harmless confectionery contains the better quality of glucose.

One can often find cheap gum drops made from glucose and cornstarch held together by ordinary glue, the taste of the latter disguised by the flavor employed. The best gum drops are made from cane sugar and gum arabic. A curious form of adulteration is met with in some of the inferior productions sold as "licorice." The essential ingredients in many cases are burned flour, glue, cornstarch, and caramel. This combination often becomes practically insoluble. It is an instructive experiment to try to dissolve some of this cheap "licorice" in hot water. The results lead one to consider its effect on the delicate digestive organs of a child.

Church Kalendar.

Aug. 5—Friday. Fast.
" 6—Saturday. Transfiguration.
" 7—Tenth Sunday after Trinity.
" 12—Friday. Fast.
" 14—Eleventh Sunday after Trinity.
" 19—Friday. Fast.
" 21—Twelfth Sunday after Trinity.
" 24—Wednesday. St. Bartholomew.
" 26—Friday. Fast.
" 28—Thirteenth Sunday after Trinity.

KALENDAR OF COMING EVENTS.

Aug. 1-27—Summer School of Theology, Sewanee, Tenn.
Sept. 29-Oct. 2—B. S. A. Nat'l Convention, Philadelphia.
Oct. 5—Opening of General Convention, Boston.

Personal Mention.

THE address of the Rev. BENJAMIN W. ATWELL, D.D., is 170 Spruce St., Burlington, Vt., and not Bennington, as incorrectly stated in a recent issue.

THE Rev. J. W. DAVIS of Grace Memorial Church, Chattanooga, Tenn., has become assistant at Christ Church, Nashville, Tenn.

THE Rev. C. E. DOBSON will on October 1st, relinquish his present charge at Great Falls, Mont., and become rector at Dickinson, N. D.

THE Rev. ROBERT J. FREEBORN, rector of Christ Church, Huron, Ohio, and Dean of Sandusky Convocation, will take duty at St. George's Church, Brooklyn, for three Sundays in August and first in September.

THE Rev. ARTHUR GORTER, late rector of Henry, Ill., has relinquished that station and has taken up general missionary work in the Diocese of Quincy, under the direction of the Bishop. All mail should be addressed to him at Henry, and will be forwarded to him at once. All isolated Church people in that Diocese should communicate with him that he may arrange to give them ministrations.

THE Rev. JOHN HARTLEY of Shawnee, Oklahoma, has been elected priest in charge of St. Peter's, McKinney, and St. Paul's, Greenville, Texas, and has entered upon his labors. He will make his home at McKinney, dividing his time and labors between the two points.

THE address of the Rev. THEO. I. HOLCOMBE is 1121 Boylston St., Boston, Mass.

UNTIL further notice, the address of the Rev. WILLIAM M. JEFFERIS, D.D., Archdeacon of Little Rock, will be 1510 Walnut St., Philadelphia.

THE address of the Rev. WHARTON McMULLIN, from August 4th to September 4th, will be Farmingdale, Nassau County, N. Y.

THE Rev. GEORGE R. SAVAGE, who recently resigned as rector of the Church of the Beloved Disciple, Philadelphia, has been called to the Church of the Messiah, Philadelphia.

THE Rev. J. A. SCHAAD of Lansing has declined a call to Trinity Church, Marshall, Mich.

THE address of the Rev. A. M. SHERMAN, Secretary of the Diocese of Western New York, is changed from Batavia to Middleport, N. Y.

DURING the month of August the Rev. A. R. TAYLOR, rector of St. Paul's Church, Marion, Ohio, will have charge of St. Mark's Church, Mauch Chunk, Pa. (Rev. A. B. Putnam, rector).

THE Rev. E. B. TAYLOR of Westminster, Md., has entered upon his duties as rector of St. John's Church, Bayonne, N. J.

THE Rev. D. C. WRIGHT has accepted a call to Grace Church, Paducah, Ky., and expects to enter into residence early in September.

ORDINATIONS.

DEACONS.

SPRINGFIELD.—On Wednesday morning, Aug. 3d, the Bishop of Springfield held an Ordination in the Pro-Cathedral. He ordained to the diaconate Mr. JOHN EMMANUEL PAULET of Granite City, Ill., and Mr. WILLIAM BAKER of Mound City, Ill. The Ven. E. L. Roland preached the sermon. Archdeacon De Rosset said the Litany. Mr. Paulet was presented by the Ven. H. M. Chittenden, Archdeacon of Alton, and Mr. Baker was presented by Archdeacon Roland of Cairo. The latter is a candidate for priest's orders. He will have charge of St. Peter's, Mound City, and other missions under Archdeacon Roland. Mr. Paulet is a restricted deacon, and will assist the Rev. Dr. W. F. Cook in the missions at Granite City and Venice.

PRIESTS.

OHIO.—On Sunday, July 31st, in the Church of Our Saviour, Salem, Ohio, the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio, ordained to the priesthood the Rev. OTIS ALEXANDER SIMPSON (deacon). Preacher, the Rev. Dr. H. W. Jones, Dean of Bexley Hall, Gambier, Ohio. Presenter, the Rev. Dr. A. C. Jones. These presbyters united in the laying on of hands. The Rev. Eugene F. Bigler (deacon) was present and assisted in the services.

DIED.

HILLS.—After long illness, the blessing of rest came to CONSTANCE, only daughter of Sarah Dows and the late Rev. George Morgan HILLS, D.D., at Buffalo, on the fifth of August. The burial was in the family lot at Forest Lawn, Buffalo, on Sunday, August 7th, the officiating clergy being her brothers, the Rev. John Dows Hills and the Rev. George Heathcote Hills.

MITCHAM.—Entered into Life Eternal, at St. James' rectory, Hackettstown, N. J., on Saturday, July 30th, in the 10th year of her age, ETHELDREDA MAUD, second and beloved daughter of the Rev. William M. and Mary Helen Stokes MITCHAM.

"Of such is the Kingdom of Heaven."

MEMORIAL.

THOMAS S. IGLEHART.

"Know ye not, that there is a prince and a great man fallen this day in Israel?"

The tenor of this Davidic eulogy has satiated the minds of those who laid to rest on Sunday, July 24th, the remains of a beloved layman.

In the early morning of July 23d, at Davidsonville, Maryland, there passed to his rest one whose life has been closely connected with the history of All Hallows' parish. He is a colossal figure in the history of the parish, and stamps with the impress of his personal greatness the century in which he lived.

THOMAS S. IGLEHART came of a stock that was steeped in the spirit of conservatism. He was born in Maryland in the year 1820. At an early age he entered St. John's College, Anapolis, where he remained until he satisfied the authorities at Yale of his ability to read for the degree of Bachelor of Arts. His University life was crowned with the festoon of success, for at the expiration of four years, as an Alumnus he returned to the home of his birth to become the landlord of a large estate. In character he was a man of strong convictions, ever ready to do valiant battle for what he believed to be right.

On questions of parochial administration he would strive vigorously for what he deemed the wiser policy, but if the matter were once definitely decided against his judgment, all opposition was at an end, and he gave loyal support in carrying out the will of the majority.

Thus death, that unseen messenger, which wears now a victorious crown, has not only created a vacancy in the Church, and in the Ville that can never be filled, but has veiled a mind that was fraught with independence, magnanimity, and every manly virtue—yet what is our loss is his gain.

"In the old churchyard of his native town,
And in the ancestral tomb beside the wall,
We laid him in the sleep that comes to all,
And left him to his rest and his renown."

WANTED.

POSITIONS OFFERED.

LADY of some refinement to take charge at once of rectory and care for Priest's child of eight. Must not be above working with some slight assistance. Beautiful location and scenery and a most comfortable and desirable home, but stipend not large. Address with full particulars, references, etc., SACERDOS, LIVING CHURCH office, Milwaukee.

WANTED AT ONCE, a young priest for city work. Splendid opportunity. Salary $700 per annum. References required. Apply "ZENITH" LIVING CHURCH Office, Milwaukee.

POSITIONS WANTED.

ORGANIST.—Position by experienced organist and choir director. Willing to install boy choir. Credentials. Refer by permission to Bishop Edsall. Address MINNEAPOLIS, care LIVING CHURCH, Milwaukee.

THE ORGANIST AND CHOIRMASTER of St. Paul's Church, Macon, desires change of position. Good organ, salary, and sphere of work essential. Fine solo player, accompanyist, and successful choirmaster. Highly recommended by present rector and vestry. Splendid testimonials, and two musical degrees. Address, "ORGANIST," 421 Orange Street, Macon, Georgia.

SUCCESSFUL CHORMASTER OND ORGANist wishes position about September 10th, in or near Chicago. Best references as to ability and character. Address, CHOIRMASTER, O. C., care LIVING CHURCH, Milwaukee.

THOROUGHLY FIRST-CLASS AND COMPEtent organist and Choirmaster (English) desires engagement. Twenty years' experience. Good organ and living salary essential. Address ALPHA, care LIVING CHURCH, Milwaukee.

BISHOPS AND PARISH VESTRIES needing Clergymen temporarily or permanently, please write for names of many thoroughly competent Clergymen seeking work, to the JOHN E. WEBSTER CO., Clerical Agency, 5 East 14th Street, New York.

CLERICAL AGENCY.

ESTABLISHED with approval of Bishops as a medium of communication between churches and clergy, and conducted by the JOHN E. WEBSTER CO., under the management of the Rev. CHARLES PICKELLS, D.D. Churches needing clergymen for parish, mission, and summer work, and clergymen seeking positions, please write for circulars and full information to the Company, 5 East 14th Street, New York.

CHOIR EXCHANGE.

CHURCHES supplied with highly qualified organists and singers at salaries $300 to $1,500. For testimonials and photographs of candidates, write the JOHN E. WEBSTER CO., 5 East 14th Street, New York.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

MISCELLANEOUS.

CHURCHYARD OF ST. JAMES-THE-LESS PHILADELPHIA.

BURIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Warden, 512 Walnut St.

ST. LOUIS WORLD'S FAIR.

[Announcements under this head will be made only with name of one of the St. Louis Clergy as reference, the department being intended to bring high class tourists in touch with high class parties willing to receive such. Applications should be sent promptly, as only a few such announcements can be accommodated in any one issue. Two cents per word each insertion.]

SISTERHOOD OF THE GOOD SHEPHERD, 1607 South Compton Avenue. Ladies especially. Small room, one person, or larger room, two persons, $15.00 per week. Large room, three or more persons, $12.00 per week. Without dinner.

THE DOCTOR'S."—A large private residence, open during the Exposition. Rates $1.00 to $2.00 per day with bath and breakfast. Reference, Dean Davis. Illustrated booklet on application. DR. L. C. MCELWEE, 1221 North Grand Avenue. [NOTE:—The Editor of THE LIVING CHURCH spent a week at "The Doctor's," and was highly pleased with the accommodations.]

HOTEL FOR CHURCH PEOPLE! A rector's wife has four houses on city's finest boulevard, one block from best car line, and ten minutes' ride to grounds. Rooms with breakfast, $1.00 for each person per day. Reference, Rev. D. S. Tuttle. Mrs. J. K. Brennan, 4112 Washington Boul.

ROOMS—$1.00 day per person, meals extra. Reference, Canon Smith. Mrs. Nellie Baggerman, 4238 Russell Ave. Located between parks.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

APPEALS.

THE CHURCH MISSION TO DEAF MUTES

ministers to a numerous class of people who courageously labor under special disadvantages, and hence need special encouragement. Results show that the work is of real value. Funds are urgently needed for its prosecution. Contributions for this work in the Dioceses of New York, Long Island, Newark, and Connecticut, will be most thankfully received by the Rev. John Chamberlain, General Manager, 587 West 145th Street, New York City.

EPHPHATHA REMINDER.

Since 1872, the Expense Fund of Church Work among the Mid-Western deaf-mutes has been kept up by offerings. Renewal of the same is asked of parishes and individuals, on Ephphatha Sunday, August 21st.

Rev. Austin W. Mann, *Gen. Miss.*
21 Wilbur St., Cleveland, Ohio.

Ephphatha Sunday, Twelfth Trinity, August 21st, offerings needed for mission work among the deaf in the Western and Northwestern field. Address the General Missionary, Rev. J. H. Cloud, 2606 Virginia Ave., St. Louis, Mo.

ACKNOWLEDGMENTS.

ST. JOHN'S CHURCH, CHATTANOOGA, TENN.

The undersigned begs to acknowledge an anoymous gift of $1.00, and also an anonymous gift of $2.00 for St. John's, Chattanooga, Tenn.

Edward B. M. Harraden.

Philadelphia, July 23, 1904.

BOOKS RECEIVED.

A Chronological Souvenir of St. Luke's Church, Kalamazoo, Mich.

PAMPHLETS.

Hobart College Bulletins, Vol. II., No. 4. *Proceedings of Commencement.*

General Synod of the Church of England in Canada, Montreal, September, 1902. *Report of the Committee on the Diaconate.* To which are appended the Addresses of Charles Jenkins, Esq., Petrolia, Ont., and Rev. Prof. Clark, M.A., Trinity University, Toronto, who Respectively Moved and Seconded the Adoption of the Report.

A Catechism on Church Organization and Government; Particularly of the American Church, for Senior Sunday School Scholars. By the Rev. Henry M. Saville, A.B., Priest in charge of St. Mark's, Mission, Dorchester, Mass. Price, per copy, 10 cents; per doz., $1.00.

The City Mission Directory. 19th Edition. 1904. Published for Gratuitious Distribution by the Philadelphia Protestant Episcopal City Mission.

The Church at Work

BRAZIL.

L. L. Kinsolving, D.D., Missionary Bishop.

Progress at Santa Maria.

An interesting work is maintained at Santa Maria, where the mission Church of the Mediator has been organized, and the local congregation, with no assistance from outside Brazil, has purchased a piece of land costing $1,250, as well as raised nearly $1,000 for the building fund. The members of the Woman's Auxiliary in the mission are actively at work increasing this fund. There is a considerable congregation. The place is one of seven mission stations of the Rev. C. H. C. Sergel.

STREET SCENE, SANTA MARIA, RIO GRANDE DO SUL, BRAZIL.
[Site of new church is on the right.]

BOISE.

James B. Funsten, D.D., Miss. Bp.

The Bishop's Address.

In his address before the sixth annual Convocation recently held at Boise, Bishop Funsten noted some of the items of progress in the Missionary District, as follows: The church at Salmon City was formally opened on Whitsunday; the rectory at Hailey has been much improved; a small rectory secured at Silver City, another at Boise; improvements in the churches at Weiser and Nampa; lots secured for a rectory at Pocatello; arrangements in course of completion for two or three new church buildings. He spoke of the good work being done in St. Margaret's School and in St. Luke's Hospital, and of the successful missionary work among the Indians in three reservations.

With regard to topics of general interest, he saw "no possible harm and much good in the permissive use of the Revised Version of the Bible." He thought "we must all rejoice in the calm, judicial way the change of Name of the Church was discussed, but I believe any such change should be when we are

SUNDAY SCHOOLS OF THE CHURCH OF THE MEDIATOR, SANTA MARIA, BRAZIL.

prepared to do it with practical unanimity." He endorsed "all the reasonable efforts to throw guards around the marriage relation. In this Western country it has amounted almost to a social pest, still it is not the only evil, and we think the Church should be careful to pass such wise laws at its next session as will be capable of enforcement in accordance with the precepts of Scripture."

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Berkeley—Memorial Service at Grace—Parish Census—Notes.

The rector of St. Mark's Church, Berkeley, earnestly requests all clergy from whose parishes, students are coming to the University of California, to notify him of their names and addresses. Address the Rev. E. L. Parsons, 2413 Bancroft Way, Berkeley. The missions of the Church of the Good Shepherd, West Berkeley, and St. Matthew's, South Berkeley, are now under the control of the rector of St. Mark's. The Rev. Robt. Renison, in charge of these missions, has already done much toward their upbuilding. Deaconess Dorsey has done faithful work for some time at West Berkeley. Two services are held every Sunday at each mission, Mr. Renison holding one service at each, the other service being taken by the clergy of St. Mark's or by one of the staff of lay readers.

The rapidly growing mission of All Saints' is situated in what is proving to be one of the most popular residence portions of San Francisco. Being close to Golden Gate Park, it offers unusual advantages to families having children; so that within a comparatively small area, there is an immense population. This mission was originally started by the Rev. Edgar J. Lion, beloved rector of St. Stephen's, but in May, 1903, it was formally transferred to St. Luke's, and an organization effected with the Rev. W. E. Hayes as Chairman, Mr. Robt. White as Treasurer, and Mrs. E. B. Hore as Secretary. Services were held in a cottage until the present chapel was built, and in which the first services were held on last Easter day. Since Easter the enrollment of the Sunday School has increased to 150, and over 150 families are connected with the church. The actual value of the church as it now stands is about $2,500; the generous donations of lumber, bricks, paint, hardware, and nails making it possible to erect a much better building than the proposed $1,500 one. Beautiful memorials in the form of altar rail, chancel furniture and woodwork, altar hangings and Communion linen, brass altar cross and sacred vessels, vases and book-rest already adorn the little church. Various organizations are springing up to meet the demand, and altogether All Saints' Church has a glowing outlook.

On Sunday, July 24th, in Grace Church, San Francisco, was held a service *in memoriam* of the Rev. Robert C. Foute, who for twenty years had been the beloved rector of the parish. The favorite hymns of the departed priest were sung, and the rector, the Rev. David Evans, took for his text the words found in Genesis xlix. 33: "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people"; being the last verse of the last Old Testament Lesson Mr. Foute read in the church before his fatal illness. During his sermon the preacher expressed the wish that a silver Communion Service be given to some mission as a memorial to their late rector. At the close of the service, three persons presented themselves in the vestry-room, each one wishing to furnish the desired memorial and on the day following a letter came to Mr. Evans, enclosing a cheque for the amount necessary to procure the Sacred Vessels.

On St. Peter's Day was celebrated the fortieth anniversary of the laying of the corner-stone of Calvary Church, Santa Cruz, the Bishop with several visiting clergy being present. Two ladies, Mrs. E. C. Boston and Mrs. H. M. Tidball, who were in the choir forty years ago, led the processional, singing: "Christ the Lord, the sure Foundation."

Many others were in the congregation who were present at the laying of the corner-stone. The Bishop preached from the text: "The place called Calvary."

The Sunday School Commission is gradually accumulating a satisfactory Exhibit of specimens of material for the successful carrying on of Sunday School work. The Rev. Warden D. Wilson, Secretary of the Commission, may generally be found at the Diocesan House, during office hours, and any one interested in the exhibit will be made welcome.

A house to house canvass made throughout the parish of St. John the Evangelist, by a regularly paid agent and occupying nearly seven months, shows the following results: The canvasser called at 10,561 doors. In 2,222 no reply was obtained, which leaves the net number of 8,339 families seen and talked with. Out of this number 587 claimed to have no religion. Of the remainder, 7,752, the greater part was found to be about equally divided between Roman Catholics, Methodists, and Lutherans. The Presbyterians were well represented; there was a smaller proportion of Congregationalists, Baptists, Campbellists, and Jews, and a sprinkling of Christian Scientists, Spiritualists, and Mormons; 529, or one family in every sixteen visited, claimed allegiance to the church. This parish is in a most thickly-populated part of the city.

It was a noticeable fact, on the occasion of the recent launching of the cruiser *South Dakota* at the Union Iron Works in San Francisco, that Miss Grace Mae Herreid in place of the customary "I *christen* thee," said: "I *name* thee, South Dakota." Miss Herreid, who is a daughter of the Governor of South Dakota and a graduate of All Saints' School, Sioux Falls, evidently appreciated the force of the suggestion that the word *christen* bears a sacred significance to many, and graciously acted on the suggestion.

CENTRAL NEW YORK.

Charles T. Olmsted, D.D., Bishop.

The Bishop's Residence—Bishop Huntington's Will—Deans of Convocation.

Bishop Olmsted will take plenty of time before reaching a conclusion about his permanent residence. The clergy and lay representatives in Syracuse have drawn resolutions formally inviting the Bishop to make his home in that city. The Bishop now rents a house in Utica. It is a pity that the Diocese does not own a commodious episcopal residence at a point accessible to all sections.

Bishop Huntington's will leaves the greater part of his estate of $32,000 to his widow. His son, the Rev. J. O. S. Huntington, his son-in-law, A. L. Sessions, and a nephew, are the executors. The instrument was made thirteen years ago, by the Bishop. The above sum includes the property at Hadley, valued at $7,000.

Considerate action was taken by the Standing Committtee relative to Bishop Huntington's family, which meets with general approval. They have offered to continue the Bishop's salary till January 1, 1905; and also to allow the rent of the so-called episcopal residence in Syracuse for the same time. The Diocese will also meet the expenses of the burial. The committee asks for the support of all parishes and missions in carrying out this good purpose, by continued offerings for the Bishop Coadjutor's salary, and prompt offerings for the "Diocesan Expense Fund."

The following Deans have been nominated to the Bishop by their respective districts and appointed by him: Second District, Rev. Wm. Cooke: Fourth District, Rev. Wm. DeL. Wilson: Fifth District, Rev. Wm. B. Clarke: Sixth District, Rev. N. S. Boardman.

Bishop Olmsted has announced his intention to continue the publication of the diocesan paper, *The Gospel Messenger*. He expresses the hope that it may be a useful organ for the business of the Diocese, and for instruction in matters pertaining to religion and the Church.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

New Window at Evanston—City Notes.

A new window has been added to the series in St. Mark's Church, Evanston, in memory of Charles Roland Adams, who for eight years was organist of this church. This window, of which we print a cut, is in the north aisle, and depicts David both as the "sweet singer of Israel," and as the young shepherd. The design was prepared under

NEW MEMORIAL WINDOW, ST. MARK'S CHURCH, EVANSTON, ILL.

the direction of the rector, the Rev. Dr. Little, and, as will be seen, the theme is the XXIII. Psalm, the first verse being inscribed in a scroll at the base. The memorial inscription is as follows: "To the Glory of God asd in loving membory of Charles Roland Adams, for eight years the faithful organist of this church. Born 22d July, 1860. Entered into rest, 28th November, 1902. R. I. P."

The expense of this memorial was met by subscriptions from the many friends of Mr. Adams, both in St. Mark's parish and in Chicago. Previous to his work in Evanston Mr. Adams had served as organist in the Cathedral and in Calvary Church, Chicago.

At the Church of the Epiphany, Chicago, all the Susday services and the daily chapel services at 9 are being maintained during July and August, the only service of the week which is omitted being the one on Friday evenings. The rector, Rev. John Henry Hopkins, is spending part of each week out of town, and in his absesce the work is in charge of the Rev. Mr. Jones.

A large brass offertory basin has been presented to the Church of the Holy Spirit, Lake Forest, which bears the following inscription: "Church of the Holy Spirit, in loving memory of William Gold Hibbard, from his grandchildren, Hibbard, Catherine and William Evans Casselberry, Jr." It was used for the first time on Sunday, Aug. 7th, it being Mr. Hibbard's birthday.

The mission at Blue Island, which was started last May by the Rev. Francis W. Wheeler, rector of the Church of the Mediator, Morgan Park, has flourished throughout the summer. The mission rents the Lutheran Friedens Church, which is well adapted for services, and though the financial obligation has not been small, it has been met regularly. On Sunday, July 31st, there were five baptisms in the church. The Morgan Park choir was present asd the service was particularly well rendered and impressive. There will be no services at Blue Island during August, as the priest-in-charge will take several services at Pullmann and West Pullman during the absence of the Rev. O. W. Gromoll, but the work will be resumed in September with a full surpliced choir of boys who are now in training.

CHURCH OF THE GOOD SHEPHERD, SHELTON, CONN.

The Rev. C. H. Young, rector of Christ Church, Chicago, has returned from his vacation, which was spent at Spring Lake, Mich. During the absence of Mr. Young the services were conducted by the Rev. J. Otis Ward. Christ Church choir had a very pleasant and successful outing at the "Wigwam," Paw Paw Lake, Mich. The boys were fortunate in having the rector with them during their stay.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Progress at Shelton—Two Deaths at Norwalk.

The work of the Church in the village of Shelton, in the township of Huntington, covers a period of about thirty years. Services were first held by the Rev. Leonidas B. Baldwin, rector of St. James Church, Derby. These were continued for some time by Mr. A. B. Ruggles and Mr. Charles H. Proctor, then a candidate for holy orders, both of whom have entered into rest. The services were resumed in 1883 by the late Rev. Henry Tesant, rector of St. Paul's, Huntington. These were not of long duration, but as a result, the work was remembered by a legacy from Mrs. Jane Shelton, $1,000, for a church building; also $600 for two memorial windows. The bequest was conditional upon the organization of a parish, and, within twenty years, the erection of a church. The family Bible, given by Mrs. Shelton to her daughter and only child, on her wedding day, and in her possession after the death of the latter, was left in trust of the rector of St. Paul's. The sacred volume, inscribed with the name of the one departed, was to be placed on the lectern, at the first service, in the future church at Shelton. In 1888, some services were held by the Rev. George H. Buck, rector of St. James, Derby. In the fall of 1892, a number of zealous women, under the leadership of Mrs. Frank H. Hotchkiss, undertook to put the work on a more permanent basis. This was accomplished after five years of persistent labor.

Continuous services have been held since 1897. In that year there was organized a parish, under the title of the Church of the Good Shepherd. The parish was admitted into union with the convention of the Diocese in the same year. A building of stone has been erected and is now in use. It is a most pleasing structure, commanding, from its location, a beautiful view over the valley below. It is now complete, except the tower and vestibule, which will be added at a later day. Of what has been expended only a comparatively small sum remains to be provided. This, including the lot, makes the entire outlay not less than $23,000. The record is especially good, as the services have been sanctioned from the first without aid from the Archdeaconry.

The zealous rector is the Rev. Frederic H. Mathison, who has spent here his entire ministry, beginning his service as lay reader. He and his loyal people are entitled to many congratulations.

Two highly esteemed citizens of Norwalk have lately entered into rest, Mr. Josiah N. Grumman, many years warden of Trinity church, South Norwalk, and Mr. Homer Merrill, sometime a vestryman of St. Paul's, Norwalk. Mr. Grumman had reached the age of 81; Mr. Merrill 60 years. R. I. P.

DALLAS.

A. C. Garrett, D.D., LL.D., Bishop.

Fort Worth—Junior Auxiliary.

The Bishop recently made his first visitation to the mission Church of St. Michael and All Angels, North Fort Worth, in the Packing House district. He was acccompanied by the rector and vested choir of men and boys of St. Andrew's parish, Fort Worth. An attentive congregation of devout worshippers, many of whom were strangers to the Church's services, listened with profound interest to the Bishop's earnest and godly words. The Bishop expressed satisfaction and pleasure at seeing so beautiful and Churchly a building set in the midst of what was, until recently, an uninhabited and extended prairie.

The choir boys of St. Andrew's parish have returned from their camping trip, which they greatly enjoyed for ten days. On the Sunday they spent in camp, two services were held. In the morning the service was attended by some of the people of the neighborhood, besides a number of Church people from the city. Under the trees and near the spot where an old ranch house once stood, a hearty and most enjoyable service was rendered. The crucifer, bearing a rustic cross, preceded the choir of men and boys, who sang, as a processional, "The Church's One Foundation." At the close of the service, a number of favorite hymns were sung.

On Tuesday, August 2nd, the second annual meeting of the Junior Auxiliary of the Diocese was held in St. Andrew's parish house, Fort Worth. The rector of the parish

celebrated the Holy Eucharist and made an address. Immediately after the service, Mrs. J. S. Thatcher of Dallas, President of the diocesan branch of the Woman's Auxiliary, called the meeting to order and made a brief address. She introduced as the special speaker, Mrs. William Belsterling of Dallas, President of the Junior Department. Reports were made by the officers and delegates present from the various parochial branches, after which the annual election of the diocesan officers was held. Following is a list of the officers elected: Miss Lena von Carlowitz, Fort Worth, First Vice-President; Miss Reese Wheat, Dallas, Second Vice-President; Miss Martha Russ, Dallas, Secretary; Miss Virginia Frost, Fort Worth, Treasurer. The Bishop of the Diocese, having been delayed, arrived at this time and delivered a most helpful and encouraging address.

One of the most interesting reports submitted was that by Mrs. Butler, Superintendent of St. Matthew's Home for Children, Dallas. Though the members of the Home are for the most part orphans, yet they have become so interested in the work of the Junior department, that by acts of self-sacrifice, and by many extra labors, they were able to present a most commendable report. After considerable discussion and informal conversation, it was determined that each branch present would make every effort to bring at least one new branch for membership at the next annual meeting.

FLORIDA.

Edwin Gardner Weed, D.D., Bishop.

New Church for Gainesville.

A new church will shortly be erected at Gainesville, the plans for which are now being drawn.

KENTUCKY.

Diocesan Notes.

The Church of Our Merciful Saviour (Colored), in Louisville, does not seem to be as much affected by the hot weather as are some of the white parishes. The chapter of the B. S. A. is showing unusual activity. Their weekly meetings for the study of the doctrine, discipline and worship of the Church, under the direction of the priest-in-charge (the Rev. T. J. Brown) have an average attendance of twelve or fifteen. They are using for a text-book *"The Ritual Reason Why."*

Christ Church, Bowling Green, has recently had placed in the chancel a handsome black walnut chair in keeping with the altar. It is in memory of Mrs. Hyde Bacon Royland, for many years an earnest worker in the parish, but who now rests in Paradise. It was presented by the members of the Sunday school, and bears an appropriate inscription.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Cornerstone laid in Brooklyn.

Bishop Burgess laid the corner stone of the new building of the Church of the Transfiguration, Brooklyn, last week Friday afternoon. The building will cost $8,500, and is to be a memorial to the late Bishop Littlejohn. The money has already been given. Because of the purpose of Bishop Burgess that no debt, where it can possibly be avoided, shall rest on a church building, the services which were set for several weeks ago, were postponed. Bishop Littlejohn founded the parish as a mission, and during his lifetime was greatly interested in its welfare. Owing to a severe storm, the services were brief. With Bishop Burgess were Canon Bryan of the Cathedral, Garden City, the Rev. Dr. F. C. H. Wendel, rector of the parish, and other clergy. In his address Bishop Burgess noted that the corner stone was the first he had laid since his accession to the episcopate. He spoke, also, in eulogy, of the late Bishop Littlejohn.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Cornerstone at Sparrow's Point.

The corner stone of the new parish house of St. Matthew's Church, Sparrow's Point, was laid on the afternoon of Saturday, July 30th, by Archdeacon Hobart Smith of Towson. The building in course of erection is of marble and will be a fine addition to the parish property. Music was rendered at the function by the vested choir with the assistance of a cornet.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Death of the Rev. Dr. Donald.

The Rev. Dr. Donald, rector of Trinity Church, Boston, died at Ipswich on Saturday evening, August 6th. His serious illness

Rev. E. W. Donald, D.D.

was reported in The Living Church last week, and his death has been almost hourly expected for a week past.

The Rev. E. Winchester Donald, D.D., was born at Andover, Mass., July 31st, 1848. He was the son of William Cooper and Agnes (Johnston) Donald. He was graduated at Amherst College in 1869 with the degree of B.A. and in 1886 received from the same college the degree of D.D. He was ordained deacon in 1874 and priest in 1875, both by Bishop Horatio Potter of New York. He was assistant at the Church of the Ascension during his diaconate, after which until 1882 he was rector of the Church of the Intercession, New York; from 1882 until 1892 rector of the Ascension, New York; and from the latter year rector of Trinity Church, Boston, succeeding Dr. Phillips Brooks upon the elevation of the latter to the episcopate. He was University preacher at Harvard 1892-96, and author of a volume of the Lowell lectures with the title, *The Extension of Religion*, published in 1896.

Dr. Donald's health gave way more than a year ago, and early last winter he was obliged to relinquish active work, though it had been hoped until quite recently that it would be only temporarily. He was a member of the Standing Committee of the Diocese of Massachusetts at the time of his death, and has served in General Convention as deputy from the same Diocese for several terms, having also been reëlected for the approaching session.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

Window at Adrian—Bequest for Church of the Messiah.

A handsome stained glass window has been placed in Christ Church, Adrian (the Rev. C. H. I. Channer, rector), as the gift of Mr. Edward W. Mills, of Chicago, in memory of his mother, who was at one time a member of Christ Church congregation. The design is the Nativity of Christ with the Adoration of the Shepherds. This makes five stained glass memorial windows in the chancel of Christ Church.

The Church of the Messiah, Detroit, has been left a legacy of $900, through the will of the late Mrs. Joseph Desotell, mother of Mrs. Cornelia Boyle. This is to take the form of two "appropriate memorials," to be placed in the church, one of $400 to the memory of her husband, and the other of $500 to the memory of her grandson, Harry Desotell Boyle. The form that these memorials are to take is left to the decision of Mrs. Boyle, who is the sole executrix of her mother's will.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Cathedral Choir Camp—Death of Mrs. George F. Brigham—Oconomowoc.

The boys of the Cathredral choir, in charge of Choirmaster Morris, entered into camp at Nashotah last Monday and will remain for two weeks. Next Sunday they will sing the service at the mission chapel, and for the first time in more than thirty years there will be only a quartette at the Cathedral.

The wife of the Rev. George F. Brigham, missionary at Sharon, died last Sunday after a lingering illness, at the age of about 70 years. She had, during her long life time, been active in Church work, and three sons, all of them men prominent in business circles in Chicago and St. Louis, are also thorough and active Churchmen. One of these sons, Mr. E. D. Brigham, is General Freight Agent of the Chicago & Northwestern Railway. The burial service was conducted by the Bishop on Tuesday and interment was made in the Church cemetery at Sharon.

Bishop McKim of Tokyo spoke very entertainingly of conditions and missionary work in Japan, at Zion Church, Oconomowoc, last Sunday morning.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Twin City Notes.

On the ninth Sunday after Trinity Bishop Edsall blessed and dedicated with appropriate ceremonies a beautiful white stone memorial altar in the Church of the Messiah, St. Paul (Rev. A. O. Tarrant, rector). The altar is made of Kasota stone. Two steps of the same material approach the altar. At the base is the following inscription: "To the Glory of God and in Loving Memory of Bollette Marie Nelson, by her daughter, Eugene Nelson Butler." The Alpha and Omega are inscribed on either side of the altar. This beautiful memorial is erected by Mrs. William Butler, a faithful and devout communicant of the church, in memory of her mother, who died several years ago. The material in the altar is the same as that of which the new state capitol is built.

Mr. Butler was the stone contractor for the state building, and, although a member of the Roman communion, this magnificent work of love and art is an evidence of his kindly feeling toward the American Church.

On August 1st, the fifteenth anniversary of his marriage, the rector of St. Peter's Church, St. Paul, Rev. C. Herbert Shutt, was presented by his parishioners with a beautiful cut glass bowl and a well filled purse of gold, with a letter tendering congratulations and begging him to accept the gift as a slight token of love and appreciation of his faithful and energetic labors during the past three

[illegible] that he may be spared to them [illegible] years and the bond between priest [illegible] may grow stronger as the time [illegible]. Mrs. J. M. Smith, wife of the senior [illegible] made the presentation. The rector [illegible] greatly affected by this spontaneous mark of appreciation of his parishioners.

Much interest is being manifested in the Diocese about the coming General Convention. A large number of our Church people will attend. In order that all may travel together, arrangements are being made for special sleepers to be attached to the C., M. & St. P. train leaving Minneapolis Sunday, Oct. 2nd, at 10:25 p. m., to Chicago and thence via the Grand Trunk, arriving in Boston Wednesday, Oct. 5th, in ample time for the opening of the Convention. One of our clergy has just returned from the East and speaks in highest terms of this system and its equipment.

NEWARK.

Edwin S. Lines, D.D., Bishop.

Improvements at Orange—Conference of Colored Workers—Dr. Stoddard's Vacation—Missionary.

Grace Church, Orange, is being redecorated, the funds having been contributed for the purpose in the Easter offering. Among the noticeable improvements will be the replacing of the present outside doors of pine with massive ones of quartered oak, which will be more in keeping with the appearance of the brown stone building. That part of the chancel which was left bare when it was built, about two years ago, will be wainscotted with quartered oak, and the stained glass in all the windows will be taken out and reset. The decorators will freshen the ceiling and side walls with new paint.

Invitations are being circulated in the Diocese for the twentieth annual Conference of Church workers among colored people, which will be held this year at St. Philip's Church, Newark, from the 27th to the 30th of September. At the first session, which will be held after evensong on the 27th, Bishop Lines will make the opening address. Among those who will read papers are the Rev. William V. Tunnell of Washington, D. C.; Rev. P. P. Alston of Charlotte, N. C.; Rev. Henry L. Phillips and Rev. G. Alexander McGuire of Philadelphia; Rev. E. R. Bennett of Wilmington, N. C.; Rev. O. M. Waller of Washington, D. C.; Rev. A. E. Jensen of Asbury Park, N. J.; Rev. Geo. F. Miller of Brooklyn; Rev. John W. Johnson of Petersburg, Va.; Rev. J. N. Deaver of Atlantic City, N. J.; Rev. E. N. Hollings of Charleston, N. C.; and Rev. J. E. King of Raleigh, N. C. Those who are interested in the work and who may desire to attend are requested to communicate with Rev. B. W. Paxton, 145 Seymour Avenue, Newark, N. J.

The Rev. Edward L. Stoddard, Ph.D., rector of St. John's, Jersey City, has been granted leave of absence for one year by the vestry with the hope that a complete rest might restore his health. Dr. Stoddard sailed last week, accompanied by Mrs. Stoddard, and will spend the entire year on the continent. In spite of the early sailing hour, a large number of parishioners and friends were at the pier to bid the travellers Godspeed. Dr. Stoddard has been rector of St. John's for twenty-eight years. The work during his absence will be in charge of the Rev. Elmer S. Forbes, vicar, and the Rev. Henry B. Wilson, curate.

There has been a marked revival in missionary affairs ever since the arrival of Bishop Lines in the Diocese. The Bishop is at present enjoying a short period of rest in Maine.

NEW HAMPSHIRE.

Wm. W. Niles, D.D., LL.D., D.C.L., Bishop.

Priest cited for Trial.

The Rev. St. Ethelbert Yates has been presented by the Standing Committee for trial for alleged immoral conduct on charges specified in the presentment. The following have been drawn as members of the court, who will try the case, after sufficient names have been struck by the defendant or otherwise to bring the number of the court down to five: the Rev. Messrs. John George Robinson, Victor M. Haughton, Richard William Dow, Henry Emerson Hovey, William Northey Jones, James Thompson, Alfred H. Wheeler, Amasa Wright Saltus, James Potter Conover, Marcus Hobson Carroll, William Stanley Emery, and James Clifford Flanders. Mr. Yates was formerly a Unitarian and came into the Church and was ordained only a few years ago.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Colored Work in Toledo.

The labors of the Rev. W. A. Greer, rector of St. John's, Toledo, in building up All Saints' mission for colored people, have been so successful that it is prepared to have a clergyman take exclusive charge. The Rev. Harry O. Bowles is now conducting this promising work.

OKLAHOMA AND INDIAN TERRITORY.

F. K. Brooke, D.D., Miss. Bp.

Missionary Notes—Mr. Sanford's Work.

The Rev. R. D. Baldwin, recently ordained to the diaconate, has been stationed at Vinita, Indian Territory.

A new chapel at Pawhuska, and a rectory at Pawnee, have just been built.

Mr. Geo. S. Garrett of the Berkeley Divinity School, supplies the place of the Rev. F. R. Jones at Lehigh and Coalgate, during the summer.

The Rev. D. A. Sanford, who has now completed ten years of work in this Missionary Jurisdiction writes, in a recent report: "With the help of various educated Indians, I have compiled and had printed the Cheyenne service book, containing portions of the Prayer Book and some ten hymns in that language. I have also secured a smaller number of hymns in the Arapahoe Indian language. These I have taught to the Indian people. Various persons, who cannot speak English, can now sing these Christian hymns in their native tongues." "My travel by wagon road, not counting railroad travel, I roughly estimate at not less than 18,000 miles. The people to whom I have ministered, and the places in which I have ministered, greatly vary in character. Some have been the educated, cultured people, the officers of the U. S. Army and their families at Fort Sill and Fort Reno: some the scattered white settlers in the small towns, or on farms. A few were colored people who had been slaves in former days; some Indians, the older ones of whom had in former days known the habits and customs of the wild Indian life. Persons of all these various classes have at my hands received the Holy Communion, all acknowledging one Lord and Master Christ."

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Philadelphia Notes.

Miss Lewis, the librarian of the diocesan library in the Church House, Philadelphia, and for a great many years the faithful choir mother of the Church of the Incarnation, Philadelphia, is seriously ill.

Immediately following the resignation of the Rev. John Poyntz Tyler as rector of the Church of the Advent, Philadelphia, to become Archdeacon of the Diocese of Virginia, comes the announcement of the sudden death of one of the most efficient vestrymen of the Church of the Advent—Mr. Westford Warner, a wholesale jeweler, who departed this life on Thursday, August 4th. Mr. Warner was much interested in Church work, was a delegate to the diocesan Convention, and one of the representatives of the parish to the Northeast Convocation. He leaves a wife and four children.

It is expected that Mr. George C. Thomas, Treasurer of the Board of Missions, will start for home on August 12th, reaching Philadelphia in about ten days.

The Rev W. Bernard Gilpin, with a company of young men is in camp at Oakes, Pa., along the banks of the Perkiomen—

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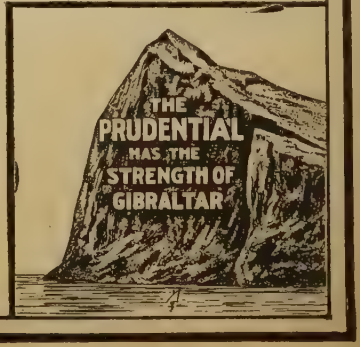

famous for its fishing. Mr. Gilpin is in charge of Christ Church mission and St. Ambrose mission, Kensington.

The churchyard of St. Andrew's, Yardley (the Rev. Joseph Wood, priest in charge), has been greatly improved and a fund has been started to keep it in excellent condition.

Churchmen enter largely into the work of the Young Men's Christian Association in Philadelphia, especially members of St. Matthew's Church. Recently it was necessary to select a secretary of the Junior department of this association, and Mr. Frank Welden Kidd of the Church of the Holy Apostles, Philadelphia, has been chosen. He will enter upon his duties on the first of September. Mr. Kidd was thought of as travelling secretary for the junior department of the Brotherhood of St. Andrew some time ago. He is at present vice-president of the junior department of the Philadelphia Local Assembly and is greatly interested in boys. He is a forceful speaker and greatly interested in athletics. Several of the Missionary Bishops have desired him to become a candidate for Holy Orders and enter the mission field.

Several years ago the Wissahickon Inn was one of the most fashionable summer hostelries. It is no longer used during the summer as a suburban hotel, but was the scene of a day's outing for the colored children connected with St. Mary's mission of St. Mark's Church. The day was not a propitious one, and because of the rain, the children had to seek the shelter of the inn. There were somewhat less than two hundred in care of the Rev. C. Frederick Brookins, curate in charge of St. Mary's chapel, and Sisters Mary Angela and Irene Grace, who enjoyed the outing on Tuesday, August 2nd.

There is a provision made for religious services at the Hospital for the Insane at Norristown, so that a certain sum of money is paid to priests and others for the conduct of Sunday services at the hospital, but in the summer months there is no provision, and therefore members of All Saints' Church (the Rev. W. Herbert Burk, rector) have, without charge, assumed the responsibility of these summer services. It is said that the patients in the hospital have grown to be very fond of the services from the Book of Common Prayer.

A very beautiful wedding was celebrated at St. Clement's Church (the Rev. G. H. Moffett, rector), on May 5th, last. The bride was Miss Julia Macalester Neill, who became the wife of George Lewis Mayer. On August 4th, Mrs. Mayer departed this life at Colorado Springs, Colorado. The body was brought home and was taken to the crypt chapel under the chancel of St. Clement's Church, until the time for the requiem.

One of the most active chapters of the Brotherhood of St. Andrew in Philadelphia is that connected with the Church of the Saviour, West Philadelphia, of which Mr. Mahlon N. Kline is the director. This chapter not only arranges the services for the trolley employees at two barns on Sunday morning before the regular Church services, but sends delegations to the Philadelphia Hospital for Unfortunates and serves dainties to the sick as well as conducts a service every other Sunday afternoon for the boys who are in what is called the Court of Detention, and are held under trial.

The pre-convention meeting of the Philadelphia Local Assembly will be held at the Church House on Monday evening, September 12th.

SALINA.

S. M. Griswold, D.D., Miss. Bp.

Progress at Anthony.

Last year the Bishop reorganized Grace Mission at Anthony. The place itself has revived and the Church has an excellent nucleus for aggressive work. Five lots were purchased in the center of the city and the work was placed in charge of the Rev. K. G. Heyne, who had five other stations. In December the field was divided and Mr. Heyne removed to Anthony. The progress has already been such that another man is needed to take two of the stations. Mr. Heyne has gathered a good congregation at Anthony, including many young men, and money is now being raised for a small stone church to be built this fall. The Bishop visited Anthony on July 24th and was much pleased to find the good results of his policy to push the work aggressively in the places when opportunity offers. The infant daughter of Mr. Heyne was baptized by the Bishop at this time.

SOUTH CAROLINA.

Ellison Capers, D.D., Bishop.

Memorial Tablet at Chester.

A handsome tablet has just been erected on the south wall of the middle vestibule of St. Michael's Church, Charleston, to the memory of Major Pierce Butler, one of the signers of the Constitution. It has been put up by Mrs. Owen Wister, wife of the well-known author and a descendant of Major Butler. The tablet, which is about 3x5 feet, is of brass, set on heavy slate, and is engraved in old English letters—black and red. At the top is the Butler coat of arms, and below is the following inscription:

In Memory
of
Pierce Butler, of County Carlow, Ireland. Major of the 29th Regiment, British Army. Resigned, 1773. Married Mary, Daughter of Thomas Middleton, Esq., of South

"OLD FASHIONED"

BUT STILL IN THE FASHION.

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Harriet Percy
Sarah
Frances
Anne Eliza.

And of His Grandchildren

Louis
John
Frances
Anne
Pierce
Mary Middleton
Thomas

John, Captain 1st Troop, Phila. City Cavalry, 1843-1847. Captain 3d U. S. Dragoons. Died in Mexico 1847.

Frances
Pierce.

They are gone like the shadow when it declineth. Psalm 109: 23.

At the 85th meeting of the Greenville Convocation held recently at St. Mark's Church, Chester (Rev. H. O. Judd, rector), there were seven of the clergy in attendance, and the subject discussed was "Divisions in the Christian Church—Causes and Remedies."

SPRINGFIELD.

Geo. F. Seymour, D.D., LL.D., Bishop.

See City Items.

The Pro-Cathedral of St. Paul's, Springfield, has just been entirely redecorated in most pleasing and delightful colors. It is bright and more beautiful than it ever has been. The arrangement of the electric lighting has been changed so that it is brilliant with a soft and pleasing light. New carpets have been put down in the aisles, and the dear old church rejuvenated to such an extent that one would hardly know it on the interior. St. Faith's Guild, we understand, bore the expense of the improvements, and the Ven. Archdeacon is to be congratulated on this and many other signs of the splendid work he is doing as rector of the Pro-Cathedral. The parish was never in better financial and spiritual condition than now. The large attendance of men at the services is noticeable. The members of the recent Synod appreciated the improvements very much and are delighted to see the Mother Church of the Diocese "all glorious within."

A beautiful brass mural tablet in memory of Bishop Taylor is just about to be placed on the walls of the Pro-Cathedral. It is the gift of the parish. It has the inscription: "To the Glory of God, and in Loving Memory of Rt. Rev. Frederick William Taylor, S. T. D., Bishop of Quincy, and for Fifteen Years Rector of this Parish."

Work is progressing nicely on the new St. John's Church, Springfield, and it is hoped to occupy the building by the first of October. It is of pressed brick and will be a very handsome church when completed. The Rev. M. W. Ross, City Missionary and Secretary of the Bishop, aided by a number of faithful men, have the building in hand. The Rev. Mr. Ross has done a splendid work in the missions and is one of the most hard-working priests in the Diocese. His field is a large and difficult one.

The Bishop goes East on or about the 15th of August and will remain until after the General Convention. His address will be, as usual, 480 Willoughby Avenue, Brooklyn, N. Y.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Summer School at Sewanee—Memphis Notes—Nashville.

The Sewanee Summer School of Theology began its session on Monday, August 1st, with a good attendance of clergy and other students, representing not only the various parts of the South, but also other sections of the country. The Rev. C. B. Wilmer, rector of St. Luke's Church, Atlanta, Ga., delivered the first of his series of lectures entitled, "Christ and Criticism," which was listened to with intense interest by the large audience present. Among the other speakers who will deliver lecture courses or addresses are the Bishops of Tennessee, Louisiana and Alabama, and the Rev. Dr. A. A. Butler, Warden of Seabury Divinity School. The school opens under very encouraging auspices, and it is hoped that it may become a permanent feature in the Church life of the South.

None of the Memphis clergy have as yet taken vacations, but several expect to be away in August. A number of the clergy and lay workers of the Diocese are taking advantage of the Summer School of Theology at Sewanee.

At the Church Home, Memphis, a new hot-water heating plant is being put in at a cost of about $1,800; much needed for the comfort and health of the children.

Improvements have been made at Holy Trinity Church, Nashville (Rev. W. B. Allen, rector). The interior of the church has been replastered and repainted, the decorations have been refreshed, carpets renovated, and windows repaired at a cost of $160 and the church has a fund collected of $300 toward a triple stained-glass window for the back of

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the chancel, the total cost of which will be $600.

The Rev W.. B. Allen is spending his vacation in Canada during the month of August.

WESTERN MICHIGAN.

Geo. D. Gillespie, D.D., Bishop.

Fire in Grand Rapids.

The guild house of St. Paul's Church, Grand Rapids, was damaged by fire on Tuesday, July 26th, to the amount of $269.30. The loss was covered by insurance. In making repairs it is hoped that the building may be enlarged.

On the first Sunday in September it is expected that a new Sunday school will be opened at West Broadway and Veto street. This will give St. Paul's parish two afternoon mission Sunday schools. The work will be in charge of laymen, the rector visiting and catechising the schools on alternate Sundays.

CANADA.

News of the Dioceses.

Diocese of Ontario.

The Bishop and Mrs. Mills, who have been spending the summer abroad, expect to sail for Canada, Sept. 8th.

The death is announced of the Rev. George Metzler, rector of Lyndhurst, after a long illness. He was a faithful parish priest and his loss is deeply felt.

Educational

From its foundation, St. Katharine's School, Davenport, Iowa, has recognized the importance of closely supervised systematic training in physical culture for its girls. The commodious gymnasium built in 1902 has ample space for large classes in drill work in the Swedish and the Delsarte methods, both of which are used with good results. The gymnasium is equipped with all the modern appliances as approved by the best teachers of to-day.

About seventy girls were enrolled for regular work in the gymnasium last year, each pupil being required to take the exercises suited to her needs. An examination is made at entrance with recorded measurements and weight, this is repeated at intervals and progress noted; in cases where sufficient gain is not made, private corrective lessons are given. Many good results are obtained by this method, often inclination to curvature is avoided and lesser evils corrected.

The director of the gymnasium has charge of all the outdoor sports of the girls. Long walks, as well as the daily ones are arranged by her and are under her chaperonage.

The St. Katharine's girls in their military drill have been trained by an officer from the U. S. Arsenal at Rock Island. Too much emphasis cannot be placed upon the value of such training for girls. Attention to detail and a prompt obedience are valuable adjuncts to the curriculum of a girl's school.

Music

Editor, G. Edward Stubbs, Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

In answering the following letter, we remind our subscribers that this column is intended to serve a useful purpose by giving whatever information it can to clergymen, choirmasters, organists, and readers of The Living Church who are interested in musical matters.

Some of the communications we receive touch upon narrow subjects, and we cannot afford space for them. But we are always glad to answer, to the best of our ability, letters which involve questions of *general interest* to the majority of our readers.

To the Music Editor of The Living Church:

Dear Sir:—If this inquiry comes within the scope of your music column, I shall be very grateful for your help. My musical "plant" consists of a fairly large, sweet-toned organ; a poor organist; no choir-trainer except myself; a choir of fourteen young people who sing soprano only, and some of whom do not read readily. What I wish to inquire is, the names of several Communion Services, and Evensong settings that my congregation and choir can learn for regular use. Unison services would be best, though I *might* develop part singing after awhile. I need settings of the *Benedictus* and *Agnus Dei* for the Mass. My congregation could not endure Merbecke! Tours in F is good, but the *Benedictus* and *Agnus* are too long. The choir and congregation must have something melodious and "catchy" in the good sense, and short and concise settings are necessary. If you would suggest a way out of our difficulty I would be very glad. P. R. F.

Although, musically speaking, the "plant" referred to by our correspondent is a discouraging one, yet there are some thousands of rectors who are obliged to do the best they can with exactly the same outfit. It is quite evident that music intended for a congregation led by a choir of "fourteen young sopranos" must, first of all, be *easy*. Therefore it must consist very largely of chants and hymns; what are called "anthem settings" for the Canticles and Communion Service must be avoided. There is a difficulty in getting suitable settings for *Benedictus* and *Agnus Dei* for congregational singing. Very often it happens that a service is melodious and useful as a *whole*, but

GOT IT

GOT SOMETHING ELSE, TOO.

"I liked my coffee strong and I drank it strong," says a Penna. woman, telling a good story, "and although I had headaches nearly every day, I just wouldn't believe there was any connection between the two. I had weak and heavy spells and palpitation of the heart, too, and although husband told me he thought it was coffee that made me so poorly, and did not drink it himself, for he said it did not agree with him, yet I loved my coffee and thought I just couldn't do without it.

"One day a friend called at my home—that was a year ago. I spoke about how well she was looking and she said:

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"Then she told me how it was a food-drink and how much better she felt since using it in place of coffee or tea, so I sent to the store and bought a package, and when it was made according to directions it was so good I have never bought a pound of coffee since. I began to improve immediately.

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impracticable in *parts*. It is expensive to provide copies for choir and congregation when only certain selected portions are to be sung and other portions discarded. The easiest and cheapest settings for Holy Communion we know of are those by Clemson (a set of three), in chant form, published by Novello, Ewer & Co. Other easy services are those by Steane in F, Adlam in F, Adlam in E flat, and Stainer in F. Among the easier Evensong settings are those by Bunnett in F, Simper in F, Simper in G, Roberts in G, and Garrett in F.

Short and easy services are being constantly published, and there are a great many obtainable which we do not know of. A good plan is to send to a well-known firm (Novello, Ewer & Co., for instance) for sample copies of what is needed, with the privilege of returning what is not wanted.

We would suggest the use of a *service book*, either the one by Messiter, or that by Hutchins, or the one issued by Novello, Ewer & Co. By providing a choir and congregation with a good service book an immense amount of valuable music is placed at their disposal without much expense. Such books contain *everything* that is needed, including settings for the Canticles, Communion Service, Occasional Anthems, Burial Services, etc.

As to which book to get, the best plan is to procure sample copies of all three, and then select that which appears most useful.

It is absolutely impossible to interest congregations in singing without providing them with copies of what is to be sung. Hymnals and service books should therefore be placed in all the pews, and occasional congregational rehearsals should be held. In this way only can any satisfactory progress be made.

The Merbecke Communion service which our correspondent considers "unendurable," is sung from memory by a great many congregations in England. We know of some parishes where it is used exclusively, and where it has been sung for years and years. At the same time, we do not consider it particularly suitable for ordinary parishes. Certain parts of it require the most *artistic* delivery by a highly trained body of choristers. One of the special features of the music at St. Paul's Cathedral, London, is the singing of the Merbecke *Pater Noster, a cappella.*

In regard to unison settings, they are useful and even necessary at times. But they are very apt to take the bassos too high. This may also be said of some of our hymns. There are a large number of "congregational" hymn tunes which strain the voices of men (more especially basses), by taking them above their natural range.

The true solution of the difficulty consists in part singing. It is generally supposed that congregations cannot undertake four-part music, but where *regular* rehearsals are held, it is quite possible to make steady progress in this matter. Furthermore, unison singing sooner or later becomes tiresome, and it is difficult to *interest* a choir without giving them attractive music.

We think our correspondent would do well to explain to his choir the necessity of their singing easy music for the sake of the congregation, and at the same time encourage them *as a choir* to undertake (occasionally) more elaborate music which may be well within their powers.

We would also call attention to the invaluable series of *complete* services for Holy Communion, edited by Sir George Martin (Novello, Ewer & Co.). There are about fifty settings now published in this particular series, and some of them are in unison. Samples can easily be obtained. By selecting a suitable setting, by retaining it in use for a long time, and *by furnishing copies of the music for the congregation*, much can be accomplished in the way of good congregational singing.

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